Al-Kashf wa Al-Bayān 'an Tafsīr Al-Qur'ān

Volume 13

Unveiling and Elucidation Of The Qur'ān Interpretation

Al-Kashf wa al-Bayān 'an Tafsīr al-Qur'ān

By

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Volume 13

In the Name of Allah, the most Gracious, the most Merciful

Surat Az-Zumar

It was revealed in Mecca except for the Almighty's statement:

﴿Say, ˹O Prophet, O My servants who have exceeded the limits against their souls! Do not lose hope in Allah's mercy.....﴾ [Qur'ān: 39: 53] (1)

It consists of four thousand seven hundred and eight letters, one thousand one hundred and seventy-two words, and seventy-five verses. (2)

'Al-Ustādh 'Al-Imām Abū Isḥāq Ath-Tha'labī, may Allah have mercy on him informed us:

[2475] Ibn 'Al-Muqrī related to us that: ibn Maṭar related to us that: ibn Sharīk related to us that: ibn Yūnus related to us, ibn Salīm related to us that: Ibn Kathīr related to us, on the authority of Zayd ibn 'Aslam, on the authority of his father, on the authority of Abū Umamah, 'Ubayy ibn Ka'b reported the Messenger of Allah (P.B.U.H) as saying:

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(1) Ibn 'Aṭiyyah said in ((Al-Muḥarrar Al-Wajīz)) 4/571: This surah is 'Aṭiyyah Meccan by consensus, apart from three verses that were revealed regarding the brutal affair of the murderer of Ḥamzah ibn 'Abdul Muṭṭalib, namely: {Say, ˹O Prophet, O My servants who have exceeded the limits against their souls! Do not lose hope in Allah's mercy.....} [Qur'ān: 39: 53]. some scholars said, but to the end of the surah, it is Madanī, and it was said, it includes: Madanī, seven verses. See also: ((Ma'ānī al-Qur'ān)) by An-Naḥās 6/147, ((Ad-Durr al-Manthūr)) by As-Suyūṭī 5/602, ((Zād al-Masīr)) by Ibn Al-Jawzī 7/160 Ibn 'Āshūr said after mentioning the saying that it contains seven civil verses It was revealed about the story of Waḥshī, the murderer of Ḥamzah. He said: Its chain of transmitters is weak. Then he said: It is more correct that it was revealed about the polytheists. ((At-Taḥrīr wat-Tanwīr)) 23/311.

(2) This is according to the counting of the people of Kūfah. As for the Medinan, the Meccans, and the Basrans, it is seventy-two, while for the people of Sham, it is seventy-three. See: ((At-Taḥrīr wat-Tanwīr)) by Ibn 'Āshūr 23/312, ((Al-Jāmi' li Aḥkām Al-Qur'ān)) by Al-Qurṭubī 15/232.

"Whoever recites Surat Az-Zumar; Allah will never fail him and will give him the reward of those who fear Allah." (1)

[2476] Ibn Fanjawayh informed me that ʻAhmad ibn Ḥimdān that ibn Māhān related to us that Musadad that Ḥammad ibn Zayd, from Abū Lubābah, the freed slave of ʻAbdul-Raḥman ibn Ziyād, Ā'ishah (may Allah be pleased with her) reported the Messenger of Allah (P.B.U.H): He used to recite Surat Abū Banū Israel and Surat Az-Zumar every night. (2)

Allah Almighty said:

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(1) **[2475] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters is very weak.
- It contains Sallām ibn Sulaym al-Madanī, they rejected him, and it includes Hārūn ibn Kathīr, Majhūl (unknown) and I did not find any biography form Ibn Maṭar.
- The Ḥadīth is Mawḍū' (fabricated) that was fabricated by some heretic Sufis and the one who fabricated it acknowledged that it is Mawḍū'.

The authentication of Ḥadīth:
- The Ḥadīth has already been narrated and discussed in more than one place.

(2) **[2476] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters is: Ibn Māhān, I could not find it.
- And the Ḥadīth is Ṣaḥīḥ (authentic) and is proven from other routes.

The authentication of Ḥadīth:
- It was narrated on the authority of Ḥammād ibn Zayd on the authority of Marawān Abī Lubābah on the authority of ʻĀ'ishah, may Allah be pleased with her, with a Marfū' (raised) narration. Each of:
- Imām Aḥmad in ((Al-Musnad)) 6/122 (24908) on the authority of Affān on the authority of Ḥammād ibn Zayd with it, and he also narrated it on the authority of ʻAbd al-Raḥmān ibn Mahdī on the authority of Ḥammād with it ((Al-Musnad)) 6/189 (25556). Al-Haythamī said in ((Majma' az-Zawā'id)) 2/555 Narrated by Aḥmad and its men are trustworthy.
- It was narrated by Ibn Khuzaymah in his ((Ṣaḥīḥ)) 2/191 (1163) in the chapter on the desirability of reading the children of Israel and Az-Zumar every night. On the authority of Aḥmad ibn ʻAbdah, on the authority of Ḥammād ibn Zayd, with it.
- Al-Albanī, may Allah have mercy on him, said: Its chain of transmitters is Ṣaḥīḥ.
- It was narrated by Isḥāq ibn Rahawayh in his ((Musnad)) 3/758 on the authority of Yaḥyá ibn Adam on the authority of Ḥammād ibn Zayd with it.
- And its chain of transmitters is Ṣaḥīḥ.
- It was also narrated by Abū Ya'lá in his ((Musnad)) 8/106 on the authority of Al-Ḥasan ibn ʻUmar ibn Shaqīq, on the authority of Ḥammād ibn Zayd, with it, in a similar manner.
- And its chain of transmitters is Ḥasan (good).

Qur'ān 39: 1 ﴿The revelation of this Book is from Allah—the Almighty, All-Wise﴾

'Al-Farrā' said: It means this is the revelation, and if you wish you put it in nominative case with Min, figuratively indicates: this is Book wa revealed by Allah, and if you wish, you put it in accusative by initiation and its predicate is what follows it;

﴿The Almighty, All-Wise﴾

Qur'ān 39: 2 ﴿Indeed, We have sent down the Book to you ˹O Prophet˺ in truth, so worship Allah ˹alone˺, being sincerely devoted to Him﴾.

Meaning, perform the acts of obedience in sincerity for Allah alone.

Qur'ān 39: 3 ﴿Indeed, sincere devotion is due ˹only˺ to Allah﴾

According to Qatādah: It means to bear witness that there is no god But Allah.

The scholars of Semantics said: there is none deserve to be worshipped sincerely except Allah (May He be glorified).

﴿As for those who take lords besides Him﴾, referring to the idols.

﴿Saying, "We worship them only so they may bring us close to Allah﴾,

Figuratively speaking: We do not worship them except to bring us close to Allah.

According to Qatādah: "When the polytheists were asked: 'Who is your lord, and who created you and created the heavens and the earth and brings down water from the heaven?' They would say: "Allah." So it was called to them: "Why are you worshipping idols," whereupon, they would reply: "We worship them to draw us near to Allah and intercede on our behalf."

Al-Kalbī said: Its apodosis lies in Surat Al-'Aḥqāf:

﴿Why then did those ˹idols˺ they took as gods—hoping to get closer ˹to Him˺—not come to their aid?﴾ [46: 28]

Qur'an 39: 4 ﴿Allah certainly does not guide whoever persists in lying and disbelief﴾

{Had it been Allah's Will to have offspring}, as they falsely claimed,

﴿He could have chosen whatever He willed of His creation. Glory be to Him! He is Allah—the One, the Supreme﴾.

Qur'ān 39: 5 ﴿He created the heavens and the earth for a purpose. He wraps the night around the day, and wraps the day around the night﴾,

Qatādah stated: He has subjugated them and He causes them to alternate without ceasing, each seeking the other rapidly.

It is similar to His statement:

﴿He covers the night with the day﴾, [7:54]

Al-Mu'rrij said: He merges the night into day and merges the day into the night

﴿He merges the night into day and the day into night﴾ [22: 61]

Mujāhid said: He wraps the night around the day, and vice versa.

Al-Ḥasan, ibn Ḥayyān and Al-Kalbī said: He decreases the daytime and increases the hours of the night and decreases the hours of the night, so what has been decreased in the night will be merged in the day and what has been decreased of the day will be merged in the night.

The utmost of increase is nine hours and the utmost of increase is fifteen hours.

At-Takwīr is literally means. Rolling and warping.

It is said: "The turban has been rolled."

﴿And He has subjected the sun and the moon, each orbiting for an appointed term. He is truly the Almighty, Most Forgiving﴾

Qur'ān 39: 6 ﴿He created you ˹all˺ from a single soul, then from it He made its mate. And He produced for you﴾, meaning: He created and originated for you.

Some scholars of Semantics stated: He made it a place of residence and a provision for you.

﴿Four pairs of cattle﴾, means, He created you, with all your varied races, types, languages and colors, from a single soul, who was Adam, peace be upon him.

﴿He created you ˹all˺ from a single soul, then from it He made its mate﴾,

﴿And He produced for you four pairs of cattle﴾

means, He has created for you from among the cattle, eight pairs. It is interpreted in further detail in Surat al-An ʿam.

﴿He creates you in the wombs of your mother's ˹in stages˺, one development after another﴾,

Every one of you is originally a Nuṭfah (a sperm-drop), then he becomes an ʿAlaqah (a clinging clot), then he becomes a Mudghah {a lump of flesh), then he is created and becomes flesh and bones and nerves and veins.

﴿In three layers of darkness﴾, means, in the darkness of the womb, the darkness of the placenta which blankets and protects the child, and the darkness of the belly. (1)

(1) It was mentioned by aṭ-Ṭabarī in ((Jāmiʿ al-Bayān)) 23/195, and Ibn al-Jawzī in ((Zād al-Masīr)) 7/163, and see: ((An-Nukat wal ʿUyūn)) by al-Mawardī 5/115, and the other saying in the verse is what the compiler mentioned that its meaning He created you as a sperm, then a clot, then an embryo, then bones, and so on. And to this the majority of commentators went, see: the previous sources.

- This is what the majority of scholars held, as Abū ʿUbaydah did: It is the darkness of the father's loins, the darkness of the woman's womb, and the darkness of the womb. And the first saying is more correct because Allah says {He creates you in the wombs of your mother's ˹in stages˺, one development after another} [Qur'ān: 39: 6], so the three darknesses are in the wombs of mothers, not in the loins of men. This view was chosen by Ibn Jarīr, An-Naḥās, Ibn Kathīr, the compiler here, and others.
- See: ((Jāmi' Al-Bayān)) by Aṭ-Ṭabarī 23/196, "Ma'ānī Al-Qur'ān" by An-Naḥās 6/145, "Al-Nukat wa'l-Uyūn" by Al-Mawardī 5/115, ((Zād Al-Masir)) by Ibn al-Jawzī 7/163, ((Tafsīr al-Qur'ān al-ʿAẓīm)) by Ibn Kathīr 12/114, ((Ad-Durr al-Manthūr)) by As-Suyūṭī 5/603-604, ((Metaphor of the Qur'ān)) by Abū ʿUbaydah 2 mentioned by aṭ-Ṭabarī in ((Jāmī' al-Bayān)) 23/195, and Ibn al-Jawzī in ((Zād al-Masīr)) 7/163, and see: ((Nukat wal-Uyūn)) by al-Mawardī 5/115, and the other saying in the verse is what the compiler mentioned that it means He created you as a sperm-drop, then a clot, then a clot. A lump, then a bone, etc. And to this the majority of commentators went, see: the previous sources.
- This is what the majority said and Abū ʿUbaydah said: It is the darkness of the father's loins, the darkness of the woman's womb, and the darkness of the womb. And the first saying is more correct because Allah says {He creates you in the wombs of your mothers, creation after creation in three darknesses} so the three darknesses are in the wombs

﴿That is Allah—your Lord! All authority belongs to Him. There is no god ˹worthy of worship˺ except Him. How can you then be turned away﴾

Meaning, how can you associate other gods with him?

Qur'ān 39: 7 ﴿If you disbelieve, then ˹know that˺ Allah is truly not in need of you, nor does He approve of disbelief from His servants﴾,

If it is argued that how He Almighty said:

{ And He does not approve for His servants disbelief﴾, while some them fell into disbelief, we answer it that Allah would not like for His servants to disbelieve in Him [1] as if when you say do not like abuse, thought I like if someone abused to be punished.

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of mothers, not in the loins of men. This view was chosen by Ibn Jarīr, An-Naḥās, Ibn Kathīr, here, and others. See: "Jāmi' Al-Bayān" by Aṭ-Ṭabarī 23/196, "Ma'ānī Al-Qur'ān" by An-Naḥās 6/145, "Al-Nukat wa'l-'Uyūn" by Al-Mawardī 5/115, ((Zād Al-Masīr)) by Ibn al-Jawzī 7/163, ((Tafsīr al-Qur'ān al-'Aẓīm)) by Ibn Kathīr 12/114, ((Ad-Durr al-Manthūr)) by As-Suyūṭī 5/603-604, ((Majāz al-Qur'ān)) by Abū 'Ubaydah 2/188.

- I say: According to this interpretation, contentment is in the sense of the legal will, not the cosmic will, and the difference between them is that the legitimate will may or may not be in contrast to the cosmic will, for it never lags behind.
- And see the increase ((Majmū' Al-Fatāwá)) by Ibn Taymiyyah 8/177-178, 18/132, ((Shifā' Al-'Alīl)) by Ibn Al-Qayyim 2/287.
- Based on this statement, which says that it is specific to His faithful servants, contentment is in the verse at that time in the sense of the cosmic will, and see: ((Jāmi` al-Bayān)) by aṭ-Ṭabarī 23/197, ((Al-Muḥarrar Al-Wajīz)) by Ibn 'Aṭiyyah 4/521, and the first verse is from Surat Al-Hijr And the second verse is from Surat Al-Insan, and the summary of the saying in the interpretation of the verse is as follows: Either it is general and includes the servants, the believers and their unbelievers, so the displeasure of Him, the Almighty, the disbelief of His servants, is the lack of a religious, legitimate will that would be achieved or not. And in the right of the infidel is not achieved nor beloved to Him, Glory be to Him.
- As for the verse being specific to the believers, then it is a legitimate cosmic will because it is fulfilled and does not fall behind, and it is also beloved to Him, Glory be to Him, and knowledge is with Allah.

(1) I say: According to this interpretation, contentment is in the sense of the legal will, not the cosmic will, and the difference between them is that the legitimate will may or may not be in contrast to the cosmic will, for it never lags behind.

- And see the increase ((Majmū' Al-Fatāwá)) by Ibn Taymiyyah 8/177-178, 18/132, ((Shifā' al-'Alīl)) by Ibn Al-Qayyim 2/287.

According to ibn ʻAbbas and As-Suddī said: It means: He does not approve of disbelief for His sincere believers, as He said:

﴿Allah added,˹ "You will truly have no authority over My ˹faithful˺ servants.﴾ [17:65], so the verse is general in wording, thought specific in meaning.

It is similar to His saying:

﴿From˹ a spring where Allah's servants will drink﴾, [76:6], however, only some are meant here. (1)

﴿But if you become grateful ˹through faith˺, He will appreciate that from you﴾, means: If you believe in your Lord and obey Him, He will reward you.

﴿No soul burdened with sin will bear the burden of another. Then to your Lord is your return, and He will inform you of what you used to do. He certainly knows best what ˹hidden in the heart is﴾,

Qur'ān 39: 8 ﴿When one is touched with hardship, they cry out to their Lord, turning to Him ˹alone﴾ means, at times of adversity, he resort to Allah alone and seeks His help, not associating anything with Him.

﴿But as soon as He showers them with blessings from Him, they ˹totally˺ forget the One they had cried to earlier﴾, means, at the time of ease, he forgets that supplication and prayer.

The term 'Khawwal' lexically means: to give something for someone, thereupon, property, sustenance and slaves are called Khawal.

Abū ʻAn-Najm composed in this meaning:

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(1) Based on this statement, which says that it is specific to His faithful servants, contentment is in the verse at that time in the sense of the cosmic will, and see: ((Jāmiʿ al-Bayān)) by aṭ-Ṭabarī 23/197, by Ibn ʻAṭiyyah 4/521, and the first verse is from Surat Al-Hijr And the second verse is from Surat Al-Insan, and the summary of the saying in the interpretation of the verse is as follows: Either it is general and includes the servants, the believers and their unbelievers, so the displeasure of Him, the Almighty, the disbelief of His servants, is the lack of a religious, legitimate will that would be achieved or not. And in the right of the infidel is not achieved nor beloved to Him, Glory be to Him.

- As for the verse being specific to the believers, then it is a legitimate cosmic will because it is fulfilled and does not fall behind, and it is also beloved to Him, Glory be to Him. And Allah knows best.

He granted and he would not be stingy nor accuse others with stinginess

Like, the fleshy camels from the favors of the Sustainer.

﴿They ˹totally˺ forget the One they had cried to earlier, and set up equals to Allah to mislead ˹others˺ from His Way﴾

means, at times of ease, he associates others in worship with Allah and sets up rivals to Him.

According to As-Suddī: He set up rivals from among people whom they used to obey in the disobedience of Allah.

Qur'ān 39: 9 ﴿Say, ˹O Prophet,˺ "Enjoy your disbelief for a little while! You will certainly be one of the inmates of the Fire﴾.

{Are they better˺ or those who worship ˹their Lord˺ devoutly in the hours of the night, prostrating and standing, fearing the Hereafter and hoping for the mercy of their Lord? Say, ˹O Prophet,˺ "Are those who know equal to those who do not know?" None will be mindful ˹of this˺ except people of reason}

Nāfi', ibn Kathīr, Yaḥyā, 'Al-'A'mash and Ḥamzah recited it ('Aman) with Takhfīf (lightening) of Mīm. However, the other reciters read it with (Tashdīd) duplication.

Those who recited it with duplication have two phases:

The first is that Mīm in (Am) is a relative and the words denote interrogation, and its apodosis is omitted, its implication: Does the one who worship his Lord is equal to the one who does not?"

The second phase is that it will have the meaning of conjugation on the interrogation, its estimation: The one who worships his Lord is better, yet it was omitted as the speech denotes it.

However, those who recited it with lightening (Takhfīf) argued that:

Alif in 'Aman' bears the meaning of vocative, its estimation: O who is worshiping during the night? The Arabs used to call each other with Alif as they used to do with Yā', such as: O Zayd, come!

Awas composed in this:

O people of Labaynī you are not but

A Hand that without arms.

Therefore, the meaning of the verse: Say: ‘Enjoy your disbelief for little as you are one of the companions of Hell; and O who worship your Lord at night, you are one of the people of Paradise, same as when you, someone neither pray nor fast, so O who pray and fast, rejoiced!

Thus, it was omitted for the words imply it.

The second phase is that Alif in the term ‘Amman is used for interrogation, hence the verse means: Is this the one who made rivals besides Allah? So, this was enough as the meaning of the speech is understood, such as the saying of the poet:

He took an oath if something came to us other than you

However, we do not find a guardian.

According to ibn ‘Umar: Al-Qunūt recitation of the Qur’ān and standing in prayer.

Ibn ‘Abbās is of the view that it means obedience.

{‘Anā’ Al-Layl}, means: during the hours of the night.

{Prostrating and standing, fears the Hereafter}.

[2477] ‘Abdullah ibn Ḥāmid informed us that Muḥammad ibn Khālid related to us that Dāwūd ibn Sulaymān related to us that ‘Abd ibn Ḥumayd related to us that Al-Ḥasan ibn Mūsā related to us that Ya’qūb ibn ‘Abdullah, on the authority of Ja’far that Sa’īd ibn Jubayr used to recite:

(Are they better˺ or those who worship ˹their Lord˺ devoutly in the hours of the night, prostrating and standing, fearing the Hereafter punishment}. (1)

(1) **[2477] The assessment of the reliability of the chain of transmitters:**

- The chain of transmitters of recitation is Ḥasan.
- It does not harm not knowing the status of some of the narrators between the compiler and ‘Abd ibn Ḥamid because they are considered copy narrators as long as the narration is proven and narrated by ‘Abd ibn Ḥamīd and others with a good chain of transmitters.

The authentication of Ḥadīth:

- He narrated it like this, Mawqūf (stopped) to Sa’īd ibn Jubayr, Ibn Abī Shaybah in his ((Muṣannaf)) 7/235, and ‘Abd ibn Ḥamīd in his ((Musnad)) as As-Suyūṭī transmitted it from him in ((Ad-Durr al-Manthūr)) 5/605.
- It was narrated by aṭ-Ṭabarī in ((Jāmi` al-Bayān)) 23/202 on the authority of Sa’īd ibn Jubayr on the authority of Ibn ‘Abbās as Mawqūf (stopped to him).

﴿And hoping for the mercy of his Lord﴾.

Muqātil said: It was revealed about ʿAmmār ibn Yāsir and Abū Ḥudhayfah ibn Al-Mughirah ibn ʿAbdullah Al-Makhzūmī.

﴿Say, ⌜O Prophet,⌝ "Are those who know﴾, refers to ʿAmmār, ﴿equal to those who do not know?"﴾ refers to Abū Ḥudhāfah.

﴿None will be mindful ⌜of this⌝ except people of reason﴾.

[2478] Al-Ḥusayn ibn Muḥammad ibn Al-Ḥusayn Al-ʿAdl informed me that Hārūn ibn Muḥammad ibn Hārūn ʿAl-ʿAṭṭār related to us that Ḥāzim ibn Yaḥyā Al-Ḥalwānī related to us that Muḥammad ibn Yaḥyā Aṭ-Ṭufayl related to us, saying: Hishām ibn Yūsuf related to us that Muḥammad ibn ʿIbrāhīm ʿAl-Yamānī related to us that: I heard Wahb ibn Munabbih saying: I heard ibn ʿAbbās saying: Whoever would like that Allah relieves him the standing on the day of Resurrection, let him show himself for his Lord, praying during nights, prostrating and standing, fearing the Hereafter and hope for the mercy of His Lord. (1)

- Similarly, Ibn Abī Ḥātim narrated it in ((Tafsīr al-Qurʾān al-ʿAẓīm)) 10/3249 on the authority of Ibn ʿAbbās.
- It does not matter that Saʿīd narrated it once on the authority of Ibn ʿAbbās and once attributed it to himself, because it is a reading of them all. See: ((Zād al-Masīr)) by Ibn Al-Jawzī 7/197, ((Al-Muḥarrar Al-Wajīz)) by Ibn ʿAṭiyyah 4/523, ((Maʾānī al-Qurʾān)) by An-Naḥās 6/159.
- This reading is one of the irregular readings, and it does not necessitate that the reading be irregular that its chain of transmitters be Ḍaʿīf (weak). Rather, there are two other important matters that are necessary for the reading to be accepted and considered as a Qurʾān, and they are:
- Approval of one aspect of the Arabic language.
- 2- Approval of the Ottoman Muṣḥaf drawing.
- See: ((An-Nashr fi al-Qirāʾāt al-ʿAshr)) by Ibn Al-Jazarī 1/9, ((Al-Ibānah)) by Makkī (p. 51), edited by Dr. Muḥyiddīn Ramadan.

(1) **[2478] The assessment of the reliability of the chain of transmitters:**
- It includes Hārūn ibn Muḥammad, Muḥammad ibn Yaḥyá, and Muḥammad ibn Ibrāhīm. I could not find a biography of both of them.

The authentication of Ḥadīth:
- Abū Nuʿaym narrated in Ḥilyat al-awliyāʾ (6/70) a narration close to what Ibn ʿAbbās said on the authority of Ḥasan ibn ʿAṭiyyah.

Qur'ān 39: 10 ﴿Say ˹O Prophet, that Allah says˺, "O My servants who believe! Be mindful of your Lord. Those who do good in this world will have a good reward﴾, referring to Paradise, as stated by Muqātil.

As-Suddī said: It means health and welfare.

﴿And Allah's earth is spacious﴾, so emigrate and abandon the idols, as said by Mujāhid. Muqātil said: It refers to the land of Jannah.

﴿Only those who endure patiently will be given their reward without limit.﴾

Qatādah said: there is neither scale nor weight right there.

[2479] Al-Ḥusayn ibn Fanjawayh informed me while I was reciting at him, said: (Aḥmad ibn Muḥammad ibn Isḥāq related to us that Ibrāhīm ibn Muḥammad ibn Aḍ-Ḍaḥāk informed me that Naṣr ibn Marzūk related to us that Asad ibn Mūsā related to us that Bakr ibn Khunays related to us, on the authority of Ḍirār ibn ʿAmr, on the authority of Yazīd Al-Riqāshī, ʿAnas ibn Mālik (may Allah be pleased with him) reported the Prophet (P.B.U.H) as saying:

"On the day of Resurrection, the Balances will be set up, so the people who were performing prayer will be brought and they will be given their rewards according to the scales, then the fasting people will be brought and they will be given their reward according to their scales, then the people who performed Ḥajj will be brought and given their rewards with the balances. Then the people of trials will be brought and no balances will be set up for them, nor records will be registered for them, then the reward will be poured on them. Allah (May He be glorified) said:

﴿Only those who endure patiently will be given their reward without limit﴾. [39:10], thereupon, the people of good health would wish that their skins had been cut to pieces with scissors when people who have suffered affliction are given their reward." (1)

(1) **[2479] The assessment of the reliability of the chain of transmitters:**
- It is very weak, including Ḍirār ibn "Amr is Matrūk (rejected), and Yazīd al-Riqāshī is weak, except that the last Ḥadīth is his saying: ((Until the people of wellness wished)) etc., so it is proven due to the occurrence of other hadiths that support each other.

[2480] Ibn Fanjawayh informed me that ʿAbū ʿAlī ibn Ḥabash Al-Muqrī' related to us that ʿAbū Sahl Fahd ibn Sulaymān ibn Fahd At-Tustārī related to us that Muḥammad ibn Mūsā Al-Kadīmī related to us that Makkī ibn Qumayr Al-ʿAlī related to us that Ja'far ibn Sulaymān Aḍ-Ḍabbī, from Sa'd ibn Ṭarīf, that Al-ʿAṣbagh ibn Nabātah, said: We entered with ʿAlī ibn Abī Ṭālib (may Allah be pleased with him) on Al-Ḥasan ibn ʿAlī to visit him while he was sick. ʿAlī said to him: How are doing, O son of the Messenger of Allah, I became grateful to the favor of Allah, he said: How it should be, God willing, then Al-Ḥasan said: Help me to stand, so they helped him, then he said: I heard my grandfather, the Messenger of Allah (P.B.U.H) saying:

"O my son, perform the obligation, your will be the most God-fearing, and be content, you will be the richest of people, O my son, there is a tree

The authentication of Ḥadīth:

- Ibn Ḥajar attributed it in ((Ḥashiyat Al-Kashshāf)) 4/118 to the compiler and Ibn Mardawayh, and said: Its chain of transmitters is very weak. Aṭ-Ṭabarānī narrated it in ((Al-Mu'jam Al-Kabīr)) 12/182 briefly, and he said: As-Sārī ibn Sahl Al-Jundisabūrī narrated to us, ʿAbdullah ibn Rāshid narrated to us, Mujā'ah ibn Al-Zubayr narrated from Qatādah, according to Jābir ibn Zayd, according to Ibn ʿAbbās, that the Prophet (P.B.U.H) said: ((The martyr will be brought on the Day of Resurrection, and he will be appointed Then the people of affliction are brought, and no balance is set up for them, nor is a record published for them, so the reward is pouring upon them abundantly, so that the people of wellness wish in the situation that their bodies were lent with scissors from the goodness of Allah's reward for them.
- Its chain of transmitters is weak due to the weakness of As-Sārī, Ibn Rāshid and Mujā'ah.
- And on the authority of Aṭ-Ṭabarānī, it was narrated by Abū Nuʿaym in ((Ḥilyat al-awliyā'')) 3/91 in the biography of Jābir ibn Zayd with its chain of transmitters and text, except that the end of the Ḥadīth, which is his saying ((even the people of well-being...)) until the end of the Ḥadīth is proven because there is a witness for it with At-Tirmidhī, a book: Al-Zuhd (2402) from the Ḥadīth of Jābir ibn ʿAbdullah, who said that The Messenger of Allah (P.B.U.H) said: ((On the Day of Resurrection, when the people of affliction are given the reward, their skins would have been cut off with scissors)).
- Al-Albānī mentioned the Ḥadīth of At-Tirmidhī and said it is Ḥasan lighayrih, referring to the previous Ḥadīth of Ibn ʿAbbās at Aṭ-Ṭabarānī.
- See: ((Mishkat Al-Maṣābīḥ)) 1/494 (1570).

in Paradise which is called the tree of trial, then the people who suffered affliction will be brought on the Day of Resurrection, so there is no balances will be set up for them, nor register will be recorded them, then the reward will be poured on them, then the Messenger of Allah (P.B.U.H) recited this verse:

﴿Only those who endure patiently will be given their reward without limit﴾. [39:10]

[2481] Ibn Fanjawayh informed me that Muḥammad ibn ʿAbdullah ibn Barzah related to us that Al-Ḥārith ibn Abī ʿUsāmah related to us that Dawūd Al-Muḥabbar related to us that ʿAbbād ibn Kathīr related to us, on the authority of Abū ʿAz-Zinād, from ʿAl-ʿA'raj, that ʿAbū Hurayrah (may Allah be pleased with him) reported the Prophet (P.B.U.H) as saying:

"Whoever would like to join up with those who sound mind and good reason, so let him be patient on trials and tribulation, since this is the sign of intellect and the perfection of righteousness. However, impatience is the sign of ignorance, and whoever is impatient; his impatience will drive him to Fire and the great success on the Day of Resurrection will be get only be the patient. (1)

﴿Only those who endure patiently will be given their reward without limit﴾. [39:10], He said as well:

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(1) **[2480] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters is very weak.
- It includes Ḍa'īf and Matrūk traditions.

The authentication of Ḥadīth:
- Aṭ-Ṭabarānī narrated it in ((Al-Mu'jam Al-Kabīr)) 3/92 (2760) on the authority of Ja'far ibn Sulaymān in it. He said The Messenger of Allah (P.B.U.H) said: ((In Paradise there is a tree called the tree of affliction...)) until the end of the Ḥadīth, and he did not mention its beginning.
- Ibn al-Jawzī mentioned it in ((Mawḍu'āt)) 3/483-484 and said: This Ḥadīth is not authentic, then he mentioned the sayings in the lack of evidence for its narrators. And see ((Al-Fawā'id Al-Majmūʿah)) by ash-Shawkānī (p. 264), "Tartīb al-Mawḍu'āt" by Adh-Dhahabī (p. 292).

﴿And the angels will enter upon them from every gate, ˹saying* "Peace be upon you for your perseverance. How excellent is the ultimate abode!"﴾ [13:23-24]

Qur'ān 39: 11-12 ﴿Say, "I am commanded to worship Allah, being sincerely devoted to Him ˹alone *and I am commanded to be the first of those who submit ˹to His Will﴾, I was commanded to be the first who submit to Allah from among this Ummah.

Qur'ān 39: 13 ﴿Say, "I truly fear—if I were to disobey my Lord—the torment of a tremendous Day﴾, the Prophet (P.B.U.H) said this when he was called to worship the religion of his forefathers, as said by the majority of commentators.

Abū Ḥamzah Ath-Thamālī and Al-Musayyib stated that this verse is abrogated with. This verse was revealed before the verse that stated the Prophet's sins are forgiven.

Qur'ān 39: 14-15 ﴿Say, "It is ˹only˺ Allah that I worship, being sincere in my devotion to Him﴾, *Worship then whatever ˹gods˺ you want instead of Him﴾,

This command implies rebuke and threatening, as in His statement:

﴿Do whatever you want Say﴾, [40:41].

Another view said: It was abrogated by the verse of fighting.

﴿The ˹true˺ losers are those who will lose themselves and their families﴾, they missed their and their servants in Paradise,

﴿on Judgment Day. That is indeed the clearest loss﴾.

According to ibn 'Abbās: Allah Almighty appointed from everyone a residence and a family in Paradise, so whoever obeyed Allah, (1) he will get

(1) The narration of Ibn 'Abbās was mentioned by Al-Qurṭubī in ((Al-Jāmi' li Aḥkām Al-Qur'ān)) 15/243, and this Ḥadīth was proven from the narration of Abū Hurayrah, may Allah be pleased with him. Aṭ-Ṭabarī in ((Jāmi' Al-Bayān)) 6/18 and Al-Bayhaqī in ((Shu'b Al-Imān)) 1/342 via Abū Mu'āwiyah on the authority of Al-A'mash on the authority of Abū Ṣāliḥ on the authority of Abū Hurayrah, may Allah be pleased with him, who said: The Messenger of Allah (P.B.U.H) said: ((There is no one among you who does not have two abodes: An abode in Paradise and an abode in Hell. If he dies and enters Hell, the people of Paradise inherit his abode. This is what Allah says:

this residence and this family. However, whoever disobeys Allah, he will be admitted to Fire, and his residence will be inherited by obedient ones. T

his is what Allah Almighty stated:

﴿Those are the inheritors﴾ [23:10].

Qur'ān 39: 16 ﴿They will have layers of Fire above and below them﴾,

theirs will be a bed of Hell (Fire), and over them coverings of Hell-fire

﴿Theirs will be a bed of Hell (Fire) and over them coverings (of Hell-fire﴾ (7:41), and He said as well:

﴿On the Day when the torment (Hell-fire) shall cover them from above them and from underneath their feet﴾ (29:55)

He Almighty said:

﴿Surely We have prepared for the wrongdoers a Fire whose walls will ˹completely˺ surround them﴾ [18:29], likewise, He said:

﴿In the shade of black smoke﴾, [56:43],

He also said:

﴿Proceed into the shade ˹of smoke˺ which rises in three columns﴾ [77:30]

{That is what Allah warns His servants with. So fear Me, O My servants!}

Qur'ān 39: 17 ﴿And those who shun the worship of false gods﴾, meaning: they shun the worship of false gods, ﴿turning to Allah ˹alone﴾, they turned to the worship of Allah alone, ﴿will have good news﴾, they will be given the

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'These are indeed the inheritors)). [Qur'ān:23:10]. Its chain of transmitters is Saḥīḥ.

- Al-Buṣirī stated in ((Miṣbāḥ az-Zujājah)) 4/266: Its chain of transmitters is authentic according to the conditions of the two sheikhs, and he mentioned that it was narrated by Abū Bakr ibn Abī Shaybah in his chain of transmitters with his chain of transmitters, and I did not find it.
- Its chain of transmitters was also graded authentic by Al-Hafiz Ibn Ḥajar in ((Fatḥ Al-Bārī)) 11/442, and he attributed it to Aḥmad in Al-Musnad on the authority of Abū Hurayrah, and I did not find it.
- And Al-Albanī said in ((Silsilat al-Aḥādīth aṣ-Ṣāḥīḥah)) (2279): This is an authentic chain of transmitters according to the conditions of the two Sheikhs.
- See ((Ad-Durr al-Manthūr)) by As-Suyūṭī 5/9.

good news of Paradise in this worldly life, ﴿So give good news to My servants ˹O Prophet﴾.

Qur'ān 39: 18 ﴿Those who listen to what is said and follow the best of it﴾ meaning, those who understand it and act in accordance with it.

[2482] Al-Ḥusayn ibn Muḥammad ibn ʿAbdullah informed us that ʿAḥmad ibn Muḥammad ibn Isḥāq related to us that Ibrāhīm ibn Muḥammad related to us that Yūnus related to us that ibn Wahb related to us that Yaḥyā ibn Ayyūb related to us on the authority of Khālid ibn Yazīd, on the authority of ʿUbaydullah ibn Zuḥr, that Sa'd ibn Masʿūd reported Abū 'Ad-Dardā' (may Allah be pleased with him) as saying: Had it been for three things, I would not have liked to live one day, being thirsty in the hot day, and prostrating at night, and sitting with some people who choose the best words as much the best fruits are being picked. (1)

Qatādah said that the best words are the obedience of Allah.

According to As-Suddī: They will do the best of what they had been commanded to do.

﴿These are the ones ˹rightly˺ guided by Allah, and these are ˹truly˺ the people of reason﴾.

Ibn Zayd commented on Allah's statement: {And those who shun the worship of false gods}, saying: These two verses have been revealed about

(1) **[2482] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters is Maqbūl (acceptable).
- However, I did not find the biography of Ibrāhīm ibn Muḥammad, and it does not hurt; because the trace was narrated by Ibn Al-Mubārak in ((Az-Zuhd)) (p. 94) with its chain of transmitters on the authority of Yaḥyá ibn Ayyūb with it.
- In addition, its chain of transmitters contains Sa'd ibn Mas'ūd and he differed in his companionship and his Ḥadīth, which is carried on acceptance, as stated above.

The authentication of Ḥadīth:
- It was recorded by Abū Nuʿaym in ((Al-Ḥilyah)) 1/212 via 'Abbās ibn 'Khālid Al-Ḥajrī on the authority of Abū Ad-Dardā' with another wording, and Imām Aḥmad also recorded it in ((Az-Zuhd)) (p. 198) on the authority of Al-Ḥasan on the authority of Abū Al-Dardā' with another wording.

three people used to say there is no god except Allah in the pre-Islamic era. They are Zayd ibn ʻAmr, Abū Dharr Al-Ghifārī and Salmān Al-Farisī.

Qur'ān 39: 19 ﴿What about those against whom the decree of torment has been justified?"﴾, due to his disbelief, ﴿Is it you, O Prophet who will then save those bound for the Fire?﴾, meaning: The one who will be doomed to Fire, and interrogation was repeated here as (ʻAnna) was repeated in His statement:

﴿Does he promise you that once you are dead and reduced to dust and bones, you will be brought forth ⌜alive⌝?﴾ [23:35]

Qur'ān 39: 20 ﴿But those mindful of their Lord will have ⌜elevated⌝ mansions, built one above the other, under which rivers flow. ⌜That is⌝ the promise of Allah. ⌜And⌝ Allah never fails in ⌜His⌝ promise﴾, meaning: those who feared Allah will have grades in Paradise built one above the other.

[2483] Ibn Fanjawayh informed us that ibn Shanabah related to us that Al-Firyābī related to us that Yaḥyā ibn Ma'īn ibn ʻIsā related to us that Mālik ibn ʻAnas related to us, from Ṣafwān ibn Sālim, from ʻAṭā ibn Yasār, Abū Sa'īd Al-Khudrī (may Allah be pleased with him) reported the Messenger of Allah (P.B.U.H) as saying:

"The Prophet (P.B.U.H) said, "The dwellers of Jannah will look at those in the upper abodes above them as you look at a shining star which remains in the eastern or western horizon; such will be the difference in superiority which some of them have over others." The Messenger of Allah (P.B.U.H) was asked: "Will those be the dwellings of the Prophets which no one else will be able to reach?" He (P.B.U.H) replied, "Yes, but by Him in Whose Hand my soul is! men who believed in Allah and acknowledged the truthfulness of the Messengers will reach them." (1)

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(1) **[2483] The assessment of the reliability of the chain of transmitters:**

- Its chain includes Ibn Shanabah; no Jarḥ or Ta'dīl (criticism or praise) was raised about him. And the Ḥadīth is Ṣaḥīḥ.

The authentication of Ḥadīth:

- Al-Bukhārī recorded it in the book: The Beginning of Creation, Chapter: What came about the description of Paradise (3256), and Muslim recorded it in the book: Paradise, Chapter: The people of Paradise see the people of the rooms as the stars are seen in the heaven (2831).
- Al-Rakāyá: the plural of Rakaya, which is the well that is being dug. ((Lisān Al-Arab)) by Ibn Manẓūr 14/334 (Rakka)

﴿Under which rivers flow}, the term ‘Wa’da’ used in i accusative as infinitive,

﴿That is˹ the promise of Allah. ˹And˺ Allah never fails in ˹His˺ promise﴾.

Qur’ān 39: 21: ﴿Do you not see that Allah sends down rain from the sky—channeling it through streams in the earth﴾,

Ash-Sha’bī and Aḍ-Ḍaḥāk said that all the water on earth has its origins in the sky. Sa’īd bin Jubayr said, its origins lie in the snow, meaning that snow piles up in the mountains, (1) then settles at the bottom (of the mountains) and springs flow from the bottom of them.

﴿And afterward thereby produces crops of different colors﴾,

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(1) See: ((Jāmi` al-Bayān)) by al-Tabari 23/208, ((Zād al-Masīr)) by Ibn al-Jawzī 7/172, ((Ad-Durr al-Manthūr)) by as-Suyūtī 5/608, ((Al-Kashshāf)) by Zamakhsharī 4/122, ((Al-Jāmi’ li Aḥkām al-Qur’ān)) by Al-Qurtūbī 15/246, ((Madārik At-Tanzīl)) by Al-Nasafī 4/51, “Irshād Al-‘Aql as-Salīm” by Abī As-Su’ūd 7/249.

- And what is meant by the rock is the rock of Jerusalem, as Abd ibn Ḥāmid narrated on the authority of Abū Al-‘Āliyah in his saying, the Almighty: { Then We delivered him, along with Lot, to the land We had showered with blessings for all people} [Qur’ān: 21: 71]. He said: It is the holy land that Allah blessed the worlds with, because each fresh water in the earth come out of it, meaning from the origin of the rock that is in Jerusalem. ((Ad-Durr Al-Manthūr)) by Al-Suyūtī 4/581-582.
- Furthermore, Ibn Abī Hātim narrated it on the authority of Ubayy ibn Ka’b in his saying, may He be glorified and exalted: {……to the land We had showered with blessings for all people} [Qur’ān: 21: 71]. He said: Levant, and there is no fresh water except it comes out of this rock that is in Jerusalem. It descends from the sky to the rock, then it disperses on the ground.
- ((Al-Durr Al-Manthūr)) by Al-Suyūtī 4/581.
- There are many Ḥadīths and narrations about the merits of the rock, none of which are authentic. See: ((Asná Al-Maṭālib fī Aḥādīth Mukhtalifat al-Marātib)) by Al-Ḥūt (p. 377), ((Tanzīh Ash-Sharī’ah)) by Ibn Iraq 1/179, ((Al-Fawā’id Al-Majmū’ah)) by Ash-Shawkānī (p. 428). Ibn al-Qayyim said in ((Al-Manār Al-Munīf)) (p. 156): Every Ḥadīth about the rock is a fabricated lie.
- Besides, those who mentioned this saying, that is, the descent of water from the sky to the rock - in their interpretations, such as Zamakhsharī, An-Nasafī, and Abū As-Su’ūd, did not comment on it with anything except that they narrated it in the form of At-Tamrīḍ (It was attributed to the Prophet (P.B.U.H) through a broken chain of narrators.
- The term Al-Rakāyá is the plural form of Rakiyyah, which is the well that is being dug. ((Lisān Al-Arab)) by Ibn Manẓūr 14/334 .

means, it turns yellow when they dried out.

﴿Then He makes them dry and broken pieces﴾ means, then they become brittle.

﴿Surely in this is a reminder for people of reason﴾.

Qur'ān 39: 22 ﴿Can ˹the misguided be like˺ those whose hearts Allah has opened to Islam, so they are enlightened by their Lord? So woe to those whose hearts are hardened at the remembrance of Allah! It is they who are clearly astray﴾.

Qatādah stated that light is referred to the Book of Allah (May He be glorified), it takes from it and it ends to it. The verse metaphorically state: Is this person whom Allah expanded his breast for Islam is equal to the one who is hard-hearted and far from the truth?

[2484] Ibn Fanjawayh informed us that ʿUbaydullah ibn Muḥammad ibn Shanabah related to us that Abū Ja'far Muḥammad ibn ʿAl-Ḥasanī ibn Badīnā Al-Mawṣilī related to us in Baghdad that Abū Farwah whose name is Yazīd ibn Muḥammad that my father related to me from his father that Zayd ibn Abī Unaysah related to us, on the authority of ʿAmr ibn Marrah, on the authority of ʿAbdullah ibn Al-Ḥārith, that ʿAbdullah ibn Mas'ūd (may Allah be pleased with him) said: (the Messenger of Allah (P.B.U.H) recited:

﴿Can ˹the misguided be like˺ those whose hearts Allah has opened to Islam﴾, we said: "O Messenger of Allah! How is his breast should be expanded?" He replied: "If the light entered into the heart, It will be expanded and opened." We said: O Messenger of Allah! What is the mark of this?" He said: "Preparing for the abode of eternity and turning away from the abode of delusion and getting ready for death before it comes). (1)

(1) **[2484] The assessment of the reliability of the chain of transmitters:**
- In it Muḥammad ibn Yazīd and his father are weak, and ʿAbdullah ibn Al-Ḥārith did not hear from Ibn Mas'ūd.

The authentication of Ḥadīth:
- The Ḥadīth was originally Mursal from ʿAbdullah ibn Al-Miswar Ibn Abī Ja'far Al-Madā'inī, then a people connected it and made its chain of transmitters connected from the narration of ʿAbdullah ibn Mas'ūd, and they differed about it.
- Ad-Daraquṭnī said when he was asked about this Ḥadīth: ʿAmr ibn Murrah narrated

Ath-Thamālī said: I have been told that it was revealed about ʿAmmār ibn Yāsir.

it on the authority of ʿAbdullah ibn Masʾūd.
- ʿAbdullah ibn Muḥammad ibn Al-Mughirah said it on his authority. And be unique to that. Narrated by Zayd Ibn Abī Anīsah, on the authority of ʿAmr ibn Murrah, on the authority of Abi ʿUbaydah, on the authority of ʿAbdullah ibn Masʾūd.
- It was said by Abū ʿAbd al-Raḥīm on the authority of Zayd. And Yazīd ibn Sinān disagreed with him, so he narrated it on the authority of Zayd, on the authority of ʿAmr ibn Murrah, on the authority of ʿAbdullah ibn Al-Ḥārith, on the authority of ʿAbdullah ibn Masʾūd.
- Wakīʾ said: On the authority of Al-Masʾūdī, on the authority of ʿAmr ibn Murrah, on the authority of Abū ʿUbaydah, on the authority of ʿAbdullah ibn Masʾūd.
- Ad-Daraquṭnī said: It is all an illusion. And right:
- On the authority of ʿAmr ibn Murrah, on the authority of Abō Jaʾfar ʿAbdullah ibn Al-Miswar, on the authority of the Prophet (P.B.U.H): This was also said by Ath-Thawrī, and ʿAbdullah ibn Al-Miswar ibn Awn ibn Jaʾfar Ibn Abī Ṭālib, this is Matrūk. ((Al-ʿIlal)) by Al-Daraqutnī 5/188-190.
- Ibn Rajab said in ((Sharḥ ʿIlal At-Tirmidhī)) 2/780 ʿAmr ibn Murrah narrated on the authority of Ibn Al-Miswar Al-Madāʾinī a Ḥadīth whose origin was sent on the authority of the Prophet, may Allah's prayers and peace be upon him, when the Almighty's saying was revealed {Whoever Allah wills to guide, He opens their heart to Islam} [Qurʾān: 6: 125], the Prophet (P.B.U.H) said: ((If The light entered into the heart, it will be opened and expanded)) Ḥadīth. Ibn Rajab said: This is the origin of the Ḥadīth, then some people reported it in a connected chain of transmitters despite their differences over it. Then he mentioned the previous words of Daraqutnī.
- I said: And in Ad-Daraquṭnī transmission on the authority of Wakīʿʿ, it is an illusion, as Wakīʿʿ narrated it correctly, in a mursal form.
- Wakīʾ recorded it in the book ((Az-Zuhd)) 1/238-239 (15) on the authority of Al-Masʾūdī on the authority of ʿAmr ibn Murrah on the authority of Abi Jaʾfar ʿAbdullah ibn Miswar on the authority of the Prophet (P.B.U.H), in a Mursal form.
- Ibn Rajab said: What Ad-Daraquṭnī mentioned on the authority of Wakīʿʿ is not proven from him, meaning the connected narration. ((Sharḥ At-Tirmidhī)) 2/872.
- Conclusion:
- This Ḥadīth is Ṣaḥīḥ (authentic).
- It was narrated by ʿAmr ibn Murrah on the authority of Abi Jaʾfar ʿAbdullah ibn Al-Miswar Al-Madāʾinī, and the Ḥadīth is fabricated.
- In it, ʿAbdullah ibn Al-Miswar is one of the followers of the Tābīʾun, and he has no narration from any of the Companions. Nevertheless, he is a liar who fabricates Ḥadīths. Imām Aḥmad and Abū Isḥāq Al-Jawzjānī said, His hadiths are fabricated: Imām Aḥmad also said: He used to fabricate hadiths and lied, and Ibn al-Madānī said: He used to fabricate hadiths on the Messenger of Allah. Allah, peace be upon him, does not fabricate anything but literature or asceticism, so he is told about that, and he says: There is a reward in it. An-Nasāʾī said: He is a liar.

Muqātil commented on this verse: ﴿Can ˹the misguided be like˺ those whose hearts Allah has opened to Islam﴾, saying, it refers to the Prophet (P.B.U.H).

{So woe to those whose hearts are hardened at the remembrance of Allah !}, refers to Abū Jahr and his likes of the disbelievers.

﴿It is they who are clearly astray﴾.

[2485] Abū ʿAbdullah ʿAl-Ḥusayn ibn Muḥammad ibn ʿAl-Ḥusayn Al-Ḥafiẓ informed us that Abū ʿAḥmad Al-Qāsim ibn Muḥammad ibn ʿAbdawyah As-Sarrāj Aṣ-Ṣufī related to us that Ibrāhīm ibn Muḥammad ibn Yaʾqūb Al-Bazāz related to us that Al-Ḥasan ibn Al-Faḍl ibn As-Samḥ Al-Baṣrī related to us in Baghdad that Jandal said: Abū Mālik Al-Wāsiṭī Al-Janbī related to us that Abū ʿAbdul-Raḥman As-Suddī related to us, on the authority of Dāwūd ibn Abī Hind, on the authority of Abū Naḍrah, Abū Saʾīd (may Allah be pleased with him) reported the Messenger of Allah (P.B.U.H) as saying:

"Allah (May He be glorified) said: Seek to fulfill your needs from the tolerant people as I have made my Mercy among them, and do not seek it from the hard-hearted as I made my wrath among them." (1)

- See: ((Al-Jarḥ wat-Taʾdīl)) by Ibn Abī Ḥātim 5/169-170, ((al-Kāmil)) by Ibn Uday 4/166.
- And the Ḥadīth was transmitted as Mursal according to the soundest view: Wakīʿ` in ((Az-Zuhd)) 1/238-239 (15) and Saʾīd ibn Mansour in ((Sunan)) 5/86 (918), and ʿAbdullah ibn Al-Mubarak in ((Az-Zuhd)) (p. 106) (315) and ʿAbd Al-Razzāq in ((Tafsīr al-Qurʾān)) 1/217-218, and Ibn Abī Shaybah in his ((Al-Muṣannaf)) 7/76, and Aṭ-Ṭabarī in ((Jāmiʿ al-Bayān)) 8/27, and Al-Bayhaqī in ((Al-Asmāʾ waṣ Ṣifāt)) 1/257.
- It was mentioned by Ibn Al-Jawzī in ((Al-ʿIlal Al-Mutanāhiyah)) 2/318.
- And he narrated it on the illusion connected from the way of ʿAbdullah ibn Masʾūd: the compiler here, Ibn Mardawayh and Ibn Abī Ad-Dunyá, as in ((Ad-Durr al-Manthūr)) by As-Suyūṭī 3/83, and Al-Ḥākim in ((Al-Mustadrak)) 4/346, and Al-Bayhaqī in ((Shuab Al-Iman)) 7/352, Aṭ-Ṭabarī in ((Jāmiʿ al-Bayān)) 8/27, and Al-Bayhaqī in ((Al-Zuhd Al-Kabīr)) (p. 356), (974).
- As for Abū Al-Sheikh, he narrated it in ((Tabaqāt Al-Muhadithīn in Isfahan)) 1/152 via ʿAbdullah ibn Al-Miswar on the authority of his father, connected, and all of this is an illusion as previously mentioned. And Allah knows best.

(1) **[2485] The assessment of the reliability of the chain of transmitters:**

- Its chain is very weak, including Al-Ḥasan ibn Al-Faḍl, whose Ḥadīth is Matrūk, and Muḥammad ibn Marawān As-Suddī was charged with lying.

The authentication of Ḥadīth:

[2486] Al-Ḥusayn ibn Muḥammad informed us that ʻAbdullah ibn

- It was recorded by Tamām in his ((Fawā'id)) ((Al-Rawḍ Al-Bassām)) 4/79 (1290), Al-Quḍā'ī in ((Musnad Ash-Shihāb)) 2/58 (700), Al-'Aqīlī in ((Al-Du'fā Al-Kabīr)) 3/3, and Al-Kharā'iṭī in ((Makārim Al-Akhlaq)) (p. 55), and Ibn Ḥibbān in ((Al-Majrūḥīn)) 2/286, and Abū Al-Sheikh Ibn Ḥayyān in ((Tabaqāt Al-Muhadithīn in Iṣfahān)) 3/107 All of them are from Muḥammad ibn Marwān As-Suddī's narration with him and his wording: ((Ask Grace is with the merciful, live within their folds, for they have My mercy, and do not seek it from the hard-hearted, for they are My wrath."
- The Ḥadīth was mentioned by Ibn Iraq in "Tanzīh Ash-Sharī'ah" 2/132, Ibn Al-Jawzī in "Al-Mawḍu'āt" 2/491-492, As-Suyūṭī in "Al-La'ālī Al-Maṣnū'ah" 2/76, and sh-Shawkānī in "Al-Fawā'id Al-Majmū'ah" P. 66) and Al-Albanī in ((Silsilat Al-Aḥādīth aḍ-Ḍa'īfah)) 4/78 (1577).
- **[2486] The assessment of the reliability of the chain of transmitters:**
- Its chain is very weak, including ʻAbdullah ibn Muḥammad ibn Wahb Ad-Daynawayrī is Matrūk, and in it is someone for whom I could not find a biography.

The authentication of Ḥadīth:

- I did not find it in its text except with Ad-Daylamī in his book ((Al-Firdaws Bima'thūr al-Khiṭīb)) 1/158.
- benefit:
- The book ((Al-Firdaws)) has hadiths whose chains of narrators are omitted, and it is one of the sources of weak Ḥadīth, especially if the Ḥadīth is mentioned on its own.
- His saying in the Ḥadīth: ((And he loves every heart that is humbled and sad)) was received from chains of transmission on the authority of Abu ad-Dardā as Marfū'. 4/153, and Al-Bayhaqī in ((Shu'b Al-Imān)) 1/515, and Ibn Uday in ((Al-Kāmil)) 2/39 all of them via Abū Bakr Ibn Abī Maryam on the authority of Ḍamrah ibn Ḥabīb on the authority of Abū ad-Dardā as Marfū' with, and his wording: ((Indeed, Allah He loves every humble heart)).
- This narration was graded authentic by Al-Ḥākim, and Adh-Dhahabī defected, and Abū Bakr Ibn Abī Maryam was weak.
- As for Inqiṭā', it is meant between Ḍamrah ibn Ḥabīb and Abū Dardā.
- The Ḥadīth - the narration of Ḍamrah ibn Ḥabīb - Al-Albanī was also weak, and he considered it to be as high as Adh-Dhahabī. ((Silsilat al-Aḥādīth aḍ-Ḍa'īfah)) 2/695 (483(.
- And see ((Asná Al-Maṭālib lī Aḥādīth Mukhtalifat al-Marātib)) by Al-Ḥūt (p. 328), ((Al-Maqāsid Al-Ḥusná)) by Al-' (p. 242), ((Dhākhirah Al-Ḥāfiẓ)) by Ibn Ṭāhir Al-Qudsī 2/1018.
- As for his saying at the beginning of the Ḥadīth of the book ((Allah is gentle and loves kindness in all matters)). It is authentic. Al-Bukhārī recorded it in the Book of Literature, Chapter on Kindness in All Matters (6024), and Muslim also recorded it in the Book of Peace, Chapter on the Prohibition of Initiating Peace with People of the Book (2165) and in the Book of Righteousness, Relationship and Manners, Chapter on the Excellence of Kindness (2593).

Ibrāhīm ibn ʻAlī ibn ʻAbdullah related to us that ʻAbdullah ibn Muḥammad ibn Wahb related to us that Yūsuf ibn As-Sabbāḥ Al-ʻAṭṭār related to us that Ibrāhīm ibn Sulaymān ibn ʻAl-Ḥajjāj informed us that his uncle ʻIsā ibn Al-Ḥajjāj said: Yūnus ibn Maysarah ibn Ḥablas related to us, on the authority of Abu Idrīs Al-Khawlanī, Abū ʻAd-Dardā' reported the Messenger of Allah (P.B.U.H) as saying:

"Allah is Forbearer and loves forbearance in all matters; and He loves every submissive, merciful and humble-hearted who teaches people good and calls them to the obedience to Allah (may He be glorified). On the other hand, He Almighty dislikes every hard-hearted and neglect one who sleeps all the night and he did not remember Allah, although he does not know whether his soul would be brought back to him or not." (1)

(1) **[2486] The assessment of the reliability of the chain of transmitters:**

- Its chain is very weak, including ʻAbdullah ibn Muḥammad ibn Wahb Ad-Daynawayrī, whose Ḥadīth is Matrūk. In addition, it contains someone for whom I could not find a biography.

The authentication of Ḥadīth:

- I did not find it in its text except with Ad-Daylamī in his book ((Al-Firdaws Bima'thūr Al-Khiṭāb)) 1/158.
- Benefit:
- The book ((Al-Firdaws)) has hadiths whose chains of narrators are omitted, and it is one of the sources of weak Ḥadīth, especially if the Ḥadīth is mentioned on its own.
- His saying in the Ḥadīth: ((And he loves every heart that is humbled and sad)) was received from chains of transmission on the authority of Abī Dardā as Marfū'. 4/153. Similarly, Al-Bayhaqī narrated it in ((Shu'b Al-Imān)) 1/515 and Ibn ʻUday in ((Al-Kāmil)) 2/39 all of them via Abū Bakr Ibn Abī Maryam on the authority of Ḍamrah ibn Ḥabīb on the authority of Abū Ad-Dardā as Marfū', and his wording: ((Indeed, Allah loves every humble heart)).
- This narration was graded authentic by Al-Ḥākim. However, Adh-Dhahabī declared it defective as it was narrated through a Munqati' (broken) chain of transmission. And Abū Bakr Ibn Abī Maryam is Ḍa'īf (weak).
- As for Inqiṭā', it is meant between Ḍamrah ibn Ḥabīb and Abū ad-Dardā.
- The Ḥadīth was graded weak by al-Albānī due to the narration of Ḍamrah ibn Ḥabīb. In addition, he declared it defective with the same as Adh-Dhahabī did.
- ((Silsilat al-Aḥādīth aḍ-Ḍa'īfah)) 2/695 (483).
- And see ((Asná Al-Maṭālib fi Ahādīth Mukhtalifat al-Marātib)) by Al-Hūt (p. 328), ((Al-Maqāṣid Al-Ḥusná)) by Al-ʻAjlūnī (p. 242), ((Dhākhirah Al-Ḥāfiẓ)) by Ibn

[2487] Ibn Fanjawayh informed us that ibn Naṣrawayh related to us that ibn Wahb related to us Wahb that Ibrāhīm ibn Basṭām related to us that Sa'īd ibn ʻĀmir related to us that Ja'far ibn Sulaymān related to us that Mālik ibn Dinār said: "No one was afflicted with a punishment greater than the hard heart, and Allah never incurs His Wrath upon some people until He removers mercy from among them. (1)

Qur'ān 39: 23 ﴿It is˺ Allah ˹Who˺ has sent down the best message﴾

According to ibn Mas'ūd and ibn ʻAbbās, the companions (may Allah be pleased with all of them) said: "O Messenger of Allah, would you narrate to us, therefore, this verse:

﴿It is˺ Allah ˹Who˺ has sent down the best message﴾.

﴿A Book of perfect consistency﴾, was revealed.

This means that the entire Qur'anic verses resemble each other in goodness and confirm each other and there is neither contradiction nor divergence between its verses.

Qatādah said, "One Ayah resembles another and one letter resembles another."

{Mathāniya}, the plural form of Muthannā, meaning: they are oft-repeated.

Ṭāhir Al-Qudsī 2/1018.

- As for his saying at the beginning of the Ḥadīth of the book ((Allah is Ever Kind and loves kindness in all matters)). It is Ṣaḥīh. Al-Bukhārī recorded it in the Book of Adab (good manners), Chapter on Kindness in All Matters (6024), and Muslim also recorded it in the Book of Peace, Chapter on the Prohibition of Initiating Peace with People of the Book (2165) and in the Book of Righteousness, Relationship and Manners, Chapter on the Excellence of Kindness (2593).

(1) **[2487] The assessment of the reliability of the chain of transmitters:**

- Its chain is very weak, including Ibn Wahb is Matrūk (rejected) in Ḥadīth, and Ibn Naṣrawayh, I did not find him.

The authentication of Ḥadīth:

- It was narrated by Ibn Abī ʻAṣim in ((Az-Zuhd)) 1/320 on the authority of ʻAbdullah ibn Al-Imām Aḥmad, on the authority of Imām Aḥmad ibn Ḥanbal, on the authority of Sayyār, on the authority of Ja'far, with a similar chain of transmitters, and its chain of transmitters is Ḥasan.

The scholars of Tafsīr stated that the Qur'ān is called Mathānī as stories, rulings and penalties are often repeated in it, and its verses are often repeated without the one feel bored of it.

﴿Which causes the skin ˹and hearts˺ of those who fear their Lord to tremble﴾,

Meaning, this is the description of the righteous, when they hear the Words of the Almighty, because they understand the promises and warnings contained therein. The frightening words and threats make their skin shiver from fear.

﴿Then their skin and their heart soften to the remembrance of Allah﴾

Because of their hope for His mercy and kindness. They are unlike others, the wicked, immoral sinners.

[2488] Al-Ḥusayn ibn Muḥammad ibn Fanjawayh informed us that ibn Shanabah related to us that Ḥimdān ibn Dāwūd related to us that Salamah ibn Shabīb related to us that Khalaf ibn Sālim related to us that Hushaym related to us, on the authority of Ḥusayn, that ʻAbdullah ibn ʻʻUrwah ibn Az-Zubayr, said: I said to my grandmother Asmā' bint Abī Bakr (may Allah be pleased with her) how would the companions of the Messenger of Allah do when Qur'ān has been recited upon them." She replied: "They were as Allah described them, their eyes would flow in tears and their skin would tremble." He said: I said to her: "Nowadays, there are some people, when Qur'ān being recited upon them, the fell fainted?" She said: "

I seek Allah's from the accursed Satan. (1)

(1) **[2488] The assessment of the reliability of the chain of transmitters:**

- Its chain includes Ibn Shanabah; no Jarḥ or Ta'dīl was raised about him. It also contains Ḥamdān ibn Dawūd, I did not find him.

The authentication of Ḥadīth:

- It was narrated by Sa'īd bin Manṣūr in his ((Sunan)) 2/330 on the authority of Hushaym, in a similar manner. And his chain of transmitters is Ṣaḥīḥ. And the confusion of Ḥusayn ibn ʻAbdul Raḥmān Al-Salami does not affect; because the narrator on his authority is Hushaym ibn Bashīr, and he is one of those who narrated

[2489] Narrated Abū Salamah, Yaḥyā ibn Yaḥyā related to us that Sa'īd ibn ʿAbdul Raḥmān Al-Jumaḥī related to us that ibn ʿUmar (may Allah be pleased with both of them) that he passed by a man from the people of Iraq falling down, so he asked: "What is wrong with this man?" They said: Whenever Qur'ān was recited to him or He heard the remembrance, he would fall down, hence, ibn ʿUmar said: "We fear Allah, but we do not fall down. Then, ibn ʿUmar said: "Satan enters at the mouth of theirs, this was not the way of the companions of the Messenger of Allah (P.B.U.H). (1)

[2490] Al-Ḥusayn ibn Muḥammad ibn Al-Ḥusayn informed me that Aḥmad ibn Ja'far ibn Ḥimdān ibn Abdullah related to us that Ibrāhīm ibn Al-Ḥasan ibn Dīzil related to us that Abū Nuʿaym related to us that Ḥimdān ibn ʿAbdul ʿAzīz related to us that, it was mentioned those who were fainted when Qur'ān being recited to them, so he said: Between us and them is that some of them would sit on top of a house extending his legs, then Qur'ān is being recited to from first part to the end of it, if he throws himself, so he will be truthful. (2)

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from him before he had confused the introduction to Fatḥ Al-Barī (p. 2062) from Sa'īd ibn Manṣūr, in a similar manner. And from the way of Al-Bayhaqī, it was recorded by Ibn ʿAsākir in ((Tārīkh Dimashq)) 69/19, and as-Suyūtī mentioned it in ((Al-Durr Al-Manthūr)) 5/61, and attributed it to Sa'īd bin Manṣūr, Ibn Al-Mundhir, Ibn Mardawayh, Ibn Abī Ḥātim and Ibn Asākir.

- It was also recorded by Ibn Al-Mubārak in ((Az-Zuhd)) (p. 359) (1016) on the authority of Hushaym, in a similar manner.

(1) **[2489] The assessment of the reliability of the chain of transmitters:**

- It includes Sa'īd ibn ʿAbdul Raḥmān Yahim (oblivious), and the chain of transmitters is broken between him and Ibn ʿUmar.

The authentication of Ḥadīth:

- Narrated by Ibn Abī ʿAṣim in ((al-Zuhd)) 1/193 with an authentic chain of transmitters. He said: Sirāj ibn Yūnus narrated to us, Sa'īd ibn ʿAbd al-Raḥmān al-Jumaḥī narrated to us, on the authority of Abī Ḥāzim, he said: Ibn ʿUmar passed by a man.. Ḥadīth.
- It was narrated by Abū Nuʿaym in ((Ḥilyat al-Awliyā'')) 1/312 on the authority of Abū Bakr ibn Mālik, and ʿAbdullah ibn Aḥmad ibn Ḥanbal narrated to us about it, with the chain of transmitters of Ibn Abī ʿAṣim and its text.

(2) **[2490] The assessment of the reliability of the chain of transmitters:**

- Its chain includes Ḥimdān ibn "Abdul ʿAzīz, I did not find him.

The authentication of Ḥadīth:

- Al-Qurṭubī mentioned it in ((Al-Jāmi' li Aḥkām Al-Qur'ān)) 15/249.

[2491] Al-Ḥusayn ibn Muḥammad informed us that Abū Bakr ibn Mālik related to us that ʿAbdullah ibn Aḥmad ibn Ḥanbal related to us that Ṣalt ibn Masʾūd Al-Jaḥdarī related to us that Jaʾfar ibn Sulaymān related to us that Abū ʿImrān Al-Jūnī related to us that: When Moses would preach the Children of Isrāʾīl, a man from among them split his garment, Moses has been told tell the man who split his garment, we are not in need of spitting his garment to show up what is within his heart. (1)

[9492] Al-Ḥusayn ibn Muḥammad informed us that ʿUbaydullah ibn ʿAbdul ibn Abī Samrah Al-Baghawī related to us that Aḥmad ibn Muḥammad ibn Abī Shaybah related to us that Al-Ḥasan ibn Saʾīd the cousin of Saʾdān ibn Naṣr Abū ʿAlī that Shanabah related to us, on the authority of (Abū Ghassān Al-Madanī, Muḥammad ibn Muṭarrif), that Zayd ibn Aslam said: While we were with the Prophet (P.B.U.H), Ubayy ibn Kaʾb recited to us, so that they felt soft-hearted, hence the Messenger of Allah (P.B.U.H) said:

"Make much supplication while you are soft-hearted as it is a Mercy."(2)

[2493] Al-Ḥusayn ibn Muḥammad informed me that Muḥammad ibn ʿAbdullah ibn Barzah and Mūsā ibn Muḥammad ibn ʿAlī ibn ʿAbdullah that Muḥammad ibn Yaḥyā ibn Sulaymān Al-Marwazī related to us that Yaḥyā ibn ʾAbdul Ḥamīd Al-Ḥimānī.

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(1) **[2491] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters is Ḥasan (good).

The authentication of Ḥadīth:
- It was recorded by Ibn Abī ʿAṣim in ((Az-Zuhd)) 1/87 on the authority of ʿAbdullah ibn Aḥmad ibn Ḥanbal with it.
- And Abū Nuʿaym recorded it in ((Ḥilyat al-Awliyāʾ)) 2/315, 6/290 from the Ḥadīth of Muḥammad ibn ʿAlī ibn Ḥabīsh, on the authority of ʿAbdullah ibn Al-Ṣaqr, on the authority of aṣ-Ṣalt.

(2) **[2492] The assessment of the reliability of the chain of transmitters:**
- Its chain includes Zayd ibn Aslam who reported it as Mursal.

The authentication of Ḥadīth:
- Al-Quḍāʾī recorded it in ((Musnad Al-Shihāb)) 1/402 (692) from the route of Shababāh in the same chain.
- In addition, Al-Albanī graded it weak in "Ḍaʾīf Al-Jāmiʿ" (979) and Al-Ḍaʾīfah (2512).

[2494] Mūsā ibn Muḥammad ibn ʿAlī related to us that Muḥammad ibn ʿAbdūs ibn Kāmil related to us that Yaḥyā ibn ʿAbdul Ḥamīd Al-Ḥimānī that ʿAbdul ʿAzīz ibn Muḥammad related to us, on the authority of Yazīd ibn ʿAbdullah ibn Al-Hād, on the authority of Muḥammad ibn Ibrāhīm At-Taymī, on the authority of Kulthūm bint Al-ʿAbbās, Al-ʿAbbās ibn ʿAbdul Muṭṭalib reported the Messenger of Allah (P.B.U.H) as saying:

"If the skin of someone shivered out of the remembrance of Allah, his sins will be erased from as a leave of the tree fall down." (1)

[2495] Al-Ḥusayn informed me that Aḥmad ibn Ja'far ibn Ḥimdān related to us that Mūsā ibn Isḥāq Al-Ansārī related to us that Muḥammad ibn Mu'awiyah that Al-Layth ibn Sa'd related to us that Yazīd ibn ʿAbdullah ibn Al-Hād related to us, on the authority of Muḥammad ibn Ibrāhīm At-Taymī, on the authority of Umm Kulthūm bint Al-ʿAbbās, that her father said: I heard the Prophet (P.B.U.H) saying: "If the skin of someone trembled out of the fear of Allah, Allah will make fire forbidden to him." (2)

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(1) **[2493, 2494] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters is very weak. It also contains Yaḥyá Al-Ḥamānī who is accused of plagiarizing the Ḥadīth, and ʿAbdul ʿAzīz used to narrate from other books, yet he made mistakes.

The authentication of Ḥadīth:
- Al-Khatīb recorded it in ((Tārīkh Baghdād)) 4/56 all of them from the path of Al-Ḥamānī, and he indicated that Al-Mundhirī was weak in ((At-Targhīb wat-Tarhīb)) 4/134, and Al-Albanī in ((Silsilat al-Aḥādīth aḍ-Ḍa'īfah)) 5/365 (2342).

(2) **[2495] The assessment of the reliability of the chain of transmitters:**
- Its chain is very weak, including, Muḥammad ibn Mu'āwiyah al-Nīsābūrī who is Matrūk in Ḥadīth. It has already been mentioned that Al-Mundhirī and Al-Albanī graded the Ḥadīth weak (see: the previous The authentication of Ḥadīth).
- **[2496] The assessment of the reliability of the chain of transmitters:**
- The chain of transmitters of the story is Ḥasan.
- **[2497] The assessment of the reliability of the chain of transmitters:**
- His chain of transmitters is Ṣaḥīḥ.

The authentication of Ḥadīth:
- It was recorded by Al-Ḥumaydī in ((Al-Musnad)) 1/33 and Aḥmad in ((Al-Musnad)) 1/167 (1434), and At-Tirmidhī in the book of interpretation, Surat Az-Zumar (3236), and he said: This is a Saḥīh and Ḥasan Ḥadīth. It was also recorded by Abū Ya'lá in his "Musnad" 2/31, Aṭ-Ṭabarī in "Jami' Al-Bayan" 1/24, Al-Bazzār in his "Musnad" 3/179, and Al-Ḍiyā'

{That is﴾ refers to the 'the best words,

﴿the guidance of Allah. He guides there with whom He wills; and whomever Allah sends astray, for him there is no guide﴾,

it confutes the claim of Qadariyah.

Qur'ān 39: 24 ﴿Are those who will only have their bare faces to shield themselves from the awful torment of Judgment Day," meaning: they protect themselves from the severe punishment.

Mujāhid said: the disbeliever will be dragged to his face in Fire.

'Attā' said: He will be cast into Fire upside-down, so the first thing he will touch is his face."

Muqātil said: this verse refers to the disbeliever who will be thrown into fire while whose hands chained up to his neck and in whose neck there is a huge stone looks like the huge mountain, made up of sulfur, so fire will burn into the stone while it was clung at his neck, so he feels its heat and his burning in his face. He can neither stand for it, nor can he avert it from his face because his hands will be chained.

The meaning of the verse: Is the one who will confront with his face the awful torment on the Day of Resurrection is equal to the one who will be secured from the torment. It is similar to His statement:

﴿Who is better: the one who will be cast into the Fire or the one who will be secure on Judgment Day?﴾ [41:40]

According to Al-Musayyib: It was revealed about Abū Jahl.

﴿It will ˹then˺ be said to the wrongdoers: "Reap what you sowed!"﴾

Meaning: It will be said to the wrongdoers: Taste what you were used to do in the world.

Qur'ān 39: 25-26 ﴿Those before them ˹also˺ rejected ˹the truth˺, then the torment came upon them from where they least expected* so Allah made them taste humiliation in this worldly life, but far worse is the punishment of the Hereafter, if only they knew﴾.

Meaning, So Allah made them to taste the disgrace in the present life.

{But far worse is the punishment of the Hereafter, if only they knew}.

Qur'ān 39: 27-28 ﴿We have explained thin ˹It is˺ a Quran ˹revealed˺ in Arabic without any crookedness, so perhaps they will be conscious ˹of Allah. *It is˺ a Quran ˹revealed˺ in Arabic without any crookedness, so perhaps they will be conscious ˹of Allah.﴾

{Qur'ānan} is in accusative as circumstantial phrase.

{Without any crookedness},

Mujāhid said: The Qur'ān has no ambiguity.

'Uthmān ibn Affān (may Allah be pleased with him stated the Qur'anic verses are not contradicted.

Ibn 'Abbās (may Allah be pleased with both of them) said: It was not variant.

According to As-Suddī: the Quran is not created.

Abū Bakr ibn 'Abdullah Al-Muzanī stated that it has no mistakes.

{So perhaps, they will be conscious of Allah}.

Meaning, so that they ward off disbelief and denying it.

Qur'ān 39: 29 ﴿Allah sets forth the parable of a slav﴾},

According to Al-Kisā'ī (Rajulan) is in accusative as explaining for the parable; or it is in accusative by removing the particle of genitive. Its implication: Allah Almighty set an example for a man or with a man.

{Owned by several quarrelsome}, meaning, they were disputing concerning that slave in whom they all had a share.

It is said: Rajul Shakis Ḍaris, Ḍabis if he was ill-mannered.

Al-Mu'rrij said: Mutashākisūn means quarrelling.

﴿and a slave owned by only one master﴾, according to ibn 'Abbās, Mujāhid, Al-Ḥasan, ibn Kathīr, Abū 'Amr and Ya'qūb recited it: {{Sālimā}} with Alif, and this is the view held by Abū 'Ubayd, arguing that we had held it because it gives

the right interpretation, that is, Sālim is the opposite of shared, however, Salam is the opposite of fighter, and no mention for war here.

Sa'īd ibn Jubayr recited it (Sliman) with Kasrah of Sīn and Sukūn of Lām.

However, other reciters read it {Salaman} with Fatḥah of Sīn and Lām without Alif; this is the choice of Abū Ḥātim, arguing that it refers to the one who is undisputable.

﴿Are they equal in condition?﴾, this is an example that Allah Almighty set forth for the disbeliever who worships other gods and the believer who worship none but Allah (may He be exalted and glorified), then he said: ﴿Praise be to Allah﴾, meaning: All thankgiving is due to Allah Almighty other than any other god.

﴿In fact, most of them do not know﴾

Qur'ān 39: 30 ﴿You ˹O Prophet˺ will certainly die, and they will die too﴾, this verse addresses the Prophet Muḥammad (P.B.U.H).

Ibn Muḥayṣin and ibn Abī 'Ablah recited it ('Innaka Mā't and Innahum Mā'itūn) with Alif.

Al-Ḥasan, Al-Farrā' and Al-Kisā'ī said: Al-Mayyit with duplication means the one who will die, but he did not die yet. However, Al-Mayt with Takhfīf is the one who already died, that is why it was not mentioned here in Takhfīf.

Qatādah stated: The soul of the Messenger of Allah (P.B.U.H) and yours were announced to him and you were announced it.

[2496] Ibn Fanjawayh informed me that ibn Mājah related to us that Al-Ḥasan ibn Ayyūb related to us that 'Abdullah ibn Abī Ziyād related to us that Sayyār ibn Ḥātim related to us that Ja'far ibn Sulaymān related to us that Thābit related to us that: (someone announced to Ṣilah ibn Ashyam death of his brother, so he found him eating, then he said to him: "Drawn near to me, my the death of my brother has been announced to me since Allah (may He be glorified) that said:

﴿You ˹O Prophet˺ will certainly die, and they will die too﴾. [1]

Qur'ān 39: 31 ﴿Then on the Day of Judgment you will ˹all settle your˺ dispute before your Lord﴾. You will stand before Allah and everyone will take his right, the truthful from the liar and oppressed from the oppressor.

[2497] Ibn Fanjawayh informed us that ibn Mālik related to us that ibn Ḥanbal related to us that, my father related to us that ibn Numayr related to us that Muḥammad, that is, ibn 'Amr, on the authority of Yaḥyā ibn 'Abdul Raḥmān ibn Ḥātib, that 'Abdullah ibn Az-Zubayr ibn Al-'Awwām said: When Allah's statement:

﴿Then on the Day of Judgment you will ˹all settle your˺ dispute before your Lord﴾.

Az-Zubayr said: (O Messenger of Allah, are we going to be held for accounting about the sins what we used to do in the world?

He replied: "Yes, you will be accounted for it until everyone takes his right." At this, Az-Zubayr said: "By Allah, the matter is hard." [2]

[2498] Al-Ḥusayn ibn Muḥammad ibn 'Abdullah informed me that Aḥmad ibn Ja'far ibn Ḥimdān ibn 'Abdullah said: Ibrāhīm ibn Al-Ḥusayn ibn Dīzīl related to us that Adam ibn Abī Iyās related to us that ibn Abī Dhi'b related to us that Sa'īd Al-Maqbarī related to us, Abu Hurayrah (may Allah be pleased with him) reported the Messenger of Allah (P.B.U.H) as saying:

"The Prophet (P.B.U.H)) said, "He who has done a wrong affecting his brother's honour or anything else, let him ask his forgiveness today before the

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(1) **[2496] The assessment of the reliability of the chain of transmitters:**
- The story's chain of transmitters is Ḥasan.

(2) **[2497] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters is Ṣaḥīḥ.

The authentication of Ḥadīth:
- It was recorded by Al-Ḥumaydī in ((Al-Musnad)) 1/33 and Aḥmad in ((Al-Musnad)) 1/167 (1434), and At-Tirmidhī in the book of interpretation, Surah Az-Zumar (3236), and he said: This is a Ḥasan Saḥīh Ḥadīth. It was also recorded by Abū Ya'lá in his "Musnad" 2/31, Aṭ-Ṭabarī in "Jami' Al-Bayan" 1/24, Al-Bazzār in his "Musnad" 3/179, and Aḍ-Ḍiyā'

time (i.e., the Day of Resurrection) when he will have neither a dinar nor a dirham. If he has done some good deeds, a portion equal to his wrong doings will be subtracted from them; but if he has no good deeds, he will be burdened with the evil deeds of the one he had wronged in the same proportion." (1)

[2499] Al-Ḥusayn ibn Muḥammad Ath-Thaqafī informed me that Al-Faḍl ibn Al-Faḍl Al-Kanadī related to us that Abū ʻAbdullah ibn Muḥammad ibn An-Naʾmān related to us that Muḥammad ibn Bakr ibn Abī Bakr Al-Barjamī related to us that Muḥammad ibn Al-Minhāl related to us, Yazīd ibn, i.e. ibn Zurayʾ related that Rawḥ ibn Al-Qāsim, on the authority of Al-ʻAlaʾ, on the authority of his father, Abū Hurayrah (may Allah be pleased with him) quoted the Prophet (P.B.U.H) as saying:

"Messenger of Allah (P.B.U.H) said, **"Do you know who the bankrupt is?" They said: "The bankrupt among us is someone who has neither money with him nor any property". He said, "The real bankrupt of my Ummah would be he who would come on the Day of Resurrection with Prayer, fasting and Ṣadaqah (charity), (but he will find himself bankrupt on that day as he will have exhausted the good deeds) because he reviled others, brought calumny against others, unlawfully devoured the wealth of others, shed the blood of others and beat others; so his good deeds would be credited to the account of those (who suffered at his hand). If his good deeds fall short to clear the account, their sins would be entered in his account and he would be thrown in the (Hell) Fire."** (2)

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(1) **[2498] The assessment of the reliability of the chain of transmitters:**
- Its narrators are trustworthy, and the Ḥadīth has been proven through other chains of transmission.

The authentication of Ḥadīth:
- It was recorded by Al-Bukhārī on the authority of Saʾīd Al-Maqbarī with it, in the book Beginning of Revelation, Chapter on Retribution on the Day of Resurrection (6534) and Ibn Ḥibbān also in ((Ṣaḥīḥ)) as in ((Al-Iḥsān)) 16/361 on the authority of Saʾīd Al-Maqbarī with it, with the wording of the compiler, and Imām Aḥmad in ((Al-Musnad)) 2/506 (10573) with his wording.

(2) **[2499] The assessment of the reliability of the chain of transmitters:**
- Its chain includes Muḥammad ibn Muḥammad ibn ʻAbdullah and Al-Barjamī, the first one I did not find his biography, and the second was not mentioned with Jarḥ or Taʿdīl.

According to Abū Al-ʿAliyah: They are the people of the Qiblah.

[2500] Al-Ḥusayn ibn Muḥammad ibn Al-Ḥusayn ibn ʿAbdullah informed me, Mūsā ibn Muḥammad ibn ʿAlī ibn ʿAbdullah related to us, Al-Ḥasan ibn ʿAlawiyyah related to us that ʿUbayd ibn Jannād Al-Ḥalabī related to us that ʿUbaydullah ibn ʿAmr related to us that Zayd ibn Abī Unaysah narrated from Al-Qāsim ibn ʿAwf Al-Bakrī, said: I heard ibn ʿUmar (may Allah be pleased with him) saying: "We lived for a while, thinking that this verse:

﴿Then on the Day of Judgment you will ˹all settle your˺ dispute before your Lord﴾, was revealed about us and the people of the two Books, so we said: "How can we dispute while we have one Prophet and one Book!! Until I saw some of us fighting each other with the swords, thus, I realized that it was revealed bout us." (1)

Khalaf ibn Khalīfah reported from Abū Hāshim, that Abū Saʾīd Al-Khudrī (may Allah be pleased with him) commented on this verse: We used to say that our Lord is one and our Prophet is one, so what this dispute refers to, when the day of Ṣiffin came, and we fought one another, hence, I said: It refers to us.

[2501] Al-Ḥusayn ibn Muḥammad informed me that ʿAbdullah ibn Yūsuf related to us that ʿAbdullah ibn Muḥammad ibn ʿAbdul ʿAzīz Al-Baghawī

The authentication of Ḥadīth:

- It was recorded by Muslim in the Book of Righteousness and Relationship, Chapter on the Prohibition of Injustice (2581), and Aḥmad in ((Al-Musnad)) 2/334 (8414), and At-Tirmidhī in the Book of the Characteristic of Resurrection, Fostering and Piety, Chapter on Retribution (2418), and he said it is a Ḥasan Ṣaḥīḥ Ḥadīth .
- It was also recorded by Ibn Ḥibbān in his ((Ṣaḥīḥ)) as in ((Al-Iḥsān)) 10/259 (4411).

(1) **[2500] The assessment of the reliability of the chain of transmitters:**

- Its chain includes Mūsá ibn Muḥammad ibn ʿAlī ibn ʿAbdullah, I did not find his biography, and the rest of his men are no less than the rank of aṣ-Sadūq (truthful).

The authentication of Ḥadīth:

- It was recorded by Al-Ḥākim in ((Al-Mustadrak)) by Hilāl Ibn Al-ʿAlāʾ Al-Rūqī on the authority of Zayd Ibn Abī Anīsah with it, in a similar manner. Al-Ḥākim said: This is a Ṣaḥīḥ Ḥadīth according to the condition of the two sheikhs, and they did not report it 4/617 (8709), and it was recorded by Nuʿaym ibn Ḥammād in ((al-Fitan)) 1/79 from the way of ʿAmr ibn Murrah on the authority of Ibn ʿUmar in a similar manner.

related to us that Abū Al-Rabī' related to us that Ḥammād ibn Zayd related to us that Za'm ibn 'Awn narrated from Ibrāhīm that he said:

When the verse: ﴿Then on the Day of Judgment you will ⌜all settle your⌝ dispute before your Lord﴾, they said: How there would be a dispute between us while we are brothers! Then, when 'Uthmān (may Allah be pleased with him) was killed, they said: "This is our dispute." (1)

Qur'ān 39: 32 ﴿Who then does more wrong than those who lie about Allah﴾, as those who claimed that Allah had begotten a son and He has a partner.

﴿And reject the truth﴾, refers to the Qur'ān.

﴿After it has reached them? Is Hell not a ⌜fitting⌝ home for the disbelievers?﴾

Qur'ān 39: 33 ﴿And the one who has brought the truth and those who embrace it—it is they who are the righteous﴾.

According to As-Suddī: The one who has brought the truth is referred to Gabriel (peace be upon him) who brought down the Qur'ān, and

﴿The one who embrace it﴾, is referred to Muḥammad (P.B.U.H) who received it with acceptance.

Ibn 'Abbās said: The one who brought the truth is referred to the Messenger of Allah (P.B.U.H) who brought forth the testimony of faith i.e. there is no god but Allah and conveyed it to all creatures.

'Alī ibn Abī Ṭālib, Abū Al-'Āliyah and Al-Kalbī said: The one who brought the truth is referred to the Messenger of Allah (P.B.U.H) and the one who embraced it is referred to Abū Bakr.

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(1) **[2501] The assessment of the reliability of the chain of transmitters:**
- It includes 'Abdullah ibn Yūsuf, whom I did not find, and the compiler's sheikh is truthful, and the rest of his narrators are trustworthy.

The authentication of Ḥadīth:
- Aṭ-Ṭabarī recorded it in ((Jāmi` al-Bayān)) 2/24. He said: Ya'qūb told me, he said: Ibn 'Aliyyah narrated to us, he said: Ibn 'Awn narrated to us, on the authority of Ibrāhīm... Then he narrated the Ḥadīth.
- And its chain of transmitters is Ṣaḥīḥ.

Qatādah and Muqātil said: The man who brought the truth is referred to the Messenger of Allah (P.B.U.H) and the one those who embraced it are the believers. They based on Allah's statement:

﴿It is they who are the righteous﴾.[39:33]

According to 'Atā': those who brought the truth are the Prophets (P.B.U.H) and those who embraced it are the followers. Based on this, the term 'Al-Lathī' has the meaning of the Al-Lathīna by referring to the race, similar to His statement: {Glory be to Him),

﴿Their example is that of someone who kindles a fire﴾, [2:17]

Then He Almighty said in the same verse: ﴿Allah takes away their light﴾

He Almighty said as well:

﴿Surely humanity is in ˹grave˺ loss﴾, [103: 2]

Then he said afterwards: ﴿except those who have faith, do good, and urge each other to the truth, and urge each other to perseverance﴾ [103:2]

This interpretation based on the following:

[2502] ibn Fanjawayh informed u that Ṭalḥah ibn Muhammad ibn Ja'far and 'Ubaydullah ibn Aḥmad ibn Ya'qūb related to us that Abū Bakr ibn Mujāhid related to us that 'Abdān ibn Muḥammad Al-Marwazī related to us that 'Ammār ibn Al-Ḥasan related to us that 'Abdullah ibn Abī Ja'far Al-Rāzī related to us, on the authority of Al-Rabī' that he used to recite:

(And those who brought the truth and embraced it), he said: It refers to the prophets and the followers. (1)

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(1) **[2502] The assessment of the reliability of the chain of transmitters:**

- Its chain includes Ṭalḥah ibn Muḥammad who is weak, and Ar-Rabī ibn Anas in it. Ibn Ḥibbān said: People fear his Ḥadīth from what was narrated by Abū Ja'far from him because in his hadiths from him there is a lot of confusion. ((Ath-Thiqāt)) by Ibn Ḥibbān 4/228.
- I said: This Ḥadīth is from Abū Ja'far narration on his authority.

The authentication of Ḥadīth:

- This reading belongs to Ibn Mas'ūd, and it is one of the irregular readings, which is carried as an explanatory reading, as Al-Qurṭubī said in ((Al-Jāmi' li Aḥkām Al-Qur'ān)) 15/256, and Aṭ-Ṭabarī mentioned this reading in ((Jāmi' Al-Bayān)) 24/4.

According to Al-Ḥasan: It refers to the believer who believed in the revelation and embraces it on the Day of Judgment: this is proven by the following:

[2503] Abū ʿAbdullah ibn Fanjawayh informed us that Abū ʿAlī ibn Ḥabash related to us that Aṭ-Ṭahrānī related to us that Yaḥyā ibn Al-Faḍl Al-Khirqī related to us, on the authority of Abū Ṣāliḥ Al-Kūfī, that is, Abū Ṣāliḥ As-Simān that he recited

﴿And the one who came with the truth and embraced it﴾ with Takhfīf, i.e It refers to the believer who embraced it sincerely. (1)

Mujāhid said: They are the people of the Qur'ān they will be brought with it on the Judgment Day, saying: this is what you brought us and we acted according to it. ﴿It is they who are the righteous﴾

Qur'an 39: 34-36 ﴿They will have whatever they desire with their Lord. That is the reward of the good-doers. * As such, Allah will absolve them of ⌜even⌝ the worst of what they did and reward them according to the best of what they used to do. * Is Allah not sufficient for His servant?﴾

Abū Ja'far, Yaḥyā, Al-A'mash, Ḥamzah and Khalaf recited it {{His salves}}, however, the others recited it {His slave} referring to Muḥammad (P.B.U.H).

﴿Yet they threaten you with other powerless gods besides Him!﴾

Meaning, the idolaters tried to scare the Messenger of Allah (P.B.U.H) with their idols and gods which they called upon besides Allah out of ignorance and misguidance.

﴿Whoever Allah leaves to stray will be left with no guide﴾.

Qur'ān 39: 37-38 {And whoever Allah guides, none can lead astray. Is Allah not Almighty, capable of punishment?* If you ask them ⌜O Prophet⌝

(1) **[2503] The assessment of the reliability of the chain of transmitters:**
- Its chain has Wahīb in ʿAmr who is Mastūr (veiled) narrator.

The authentication of Ḥadīth:
- This reading was mentioned by Ibn ʿAṭiyyah in ((Al-Muḥarrar Al-Wajīz)) 4/531, and An-Naḥās in ((I'rāb al-Qur'ān)) 4/12.

who created the heavens and the earth, they will certainly say, "Allah!" Ask ˹them˺, "Consider then whatever ˹idols˺ you invoke besides Allah: if it was Allah's Will to harm me, could they undo that harm? Or if He willed ˹some˺ mercy for me, could they withhold His mercy?" The meaning: the other gods that the disbelievers used to invoke besides Allah can neither bring benefit nor ward off harm.

Shaybah, Abū ʿAmr, Yaʾqūb recited it with Tanwīn, a view held by Abū ʿUbayd and Abū Ḥātim, while other reciters read it with Iḍāfah (annexation)

Muqātil said: The Prophet (P.B.U.H) asked them, yet they kept silent, hence Allah Almighty revealed

﴿Say, "Allah is sufficient for me. In Him ˹alone˺ the faithful put their trust."﴾

Qurʾān 39: 39 ﴿Say, ˹O Prophet,˺ "O my people! Persist in your ways, for I ˹too˺ will persist in mine. You will soon come to know﴾

When you are afflicted with Allah's torment, you will recognize who is the truthful and who is the liar.

Qurʾān 39: 40 -41 ﴿Who will be visited by a humiliating torment ˹in this life˺ and overwhelmed by an everlasting punishment ˹in the next.* Surely We have revealed to you the Book ˹O Prophet˺ with the truth for humanity. So whoever chooses to be guided, it is for their own good. And whoever chooses to stray, it is only to their own loss. You are not a keeper over them﴾,

Meaning: I am neither a protector nor guardian over you.

Another view held that: means, 'you are not responsible for guiding them..

Qurʾān 39: 24 ﴿It is˺ Allah ˹Who˺ calls back the souls ˹of people˺ upon their death﴾, so He takes the soul when its term is over and its provision is finished.

{As well as ˹the souls˺ of the living during their sleep}. Likewise, He takes away the one who died while sleeping, so sleep is expressed as death.

﴿Then He keeps those for whom He has ordained death﴾

Yaḥyā, Al-Aʾmash, Ḥamzah, Al-Kisāʾī and Khalaf recited it: {{Quḍya}} with

Ḍammah of Qāf and Kasrah of Ḍāḍ and Fatḥah of Yā' {{The death}} with nominative of Tā' by way of passive form.

Others recited it with Fatḥah of Qāf and this is the choice of Abū Ḥātim and Abū 'Ubayd, arguing that Allah Almighty said:

﴿ ⸢It is⸣ Allah ⸢Who⸣ calls back the souls ⸢of people⸣ upon their death ﴾, so He calls it back.

According to some scholars:

The souls of the living and dead meet upon sleeping, so they recognize each other, after that, when all of them decided to bring back to their bodies, Allah Almighty He keeps the souls of the dead and sends back the souls of the living.

﴿ And releases the others until ⸢their⸣ appointed time ﴾, He sends the others until their appointed term come.

﴿ Surely in this are signs for people who reflect ﴾

[2504] 'Abdullah ibn Ḥāmid Al-Aṣfahānī informed us that Muḥammad ibn Ja'far Al-Maṭīrī related to us that 'Alī ibn Ḥarb Al-Mawṣilī related to us that Ibn Fuḍayl related to us that 'Aṭā' related to us, that Sa'īd ibn Jubayr commented on Almighty's statement:

﴿ It is⸣ Allah ⸢Who⸣ calls back the souls ⸢of people⸣ upon their death ﴾, saying:

"He keeps the souls of the dead and sends back the souls of the living, and He does not make any mistakes." (1)

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(1) **[2504] The assessment of the reliability of the chain of transmitters:**

- weak.
- Its chain has 'Aṭā' ibn as-Sā'ib who got confused (Ikhtalaṭ), and Muḥammad ibn Al-Fuḍay's narration from him is considered after Confusion. See: ((Hadī As-Sārī)) by Ibn Ḥajar (p. 425).
- Similarly, It includes 'Abdullah ibn Ḥāmid, the compiler's sheikh, who was not mentioned with a Jarḥ or Ta'dīl.

The authentication of Ḥadīth:

- Aṭ-Ṭabarī recorded it in ((Jāmi` al-Bayān)) 9/24. He said: Ibn Ḥāmid narrated to us, he said: Ya'qūb narrated to us on the authority of Ja`far on the authority of Sa'īd ibn Jubayr in it.

According to ibn ʻAbbās: The child of Adam has a soul and a spirit, separating between them, just as the sunlight; the soul has mind, and Perception, while the spirit is responsible for the breath and movement. If the slave slept, Allah takes out his soul and do not take back his spirit.

[2505] Al-Husayn ibn Muḥammad ibn Al-Ḥusayn Ath-Thaqafī informed me that Al-Faḍl ibn Al-Faḍl Al-Kanadī related to us that Ibrāhīm ibn Sa'īd ibn Ma'dān related to us that Ibn Kāsib related to us that ʻAbdullah ibn Rajā' related to us, on the authority of ʻUbaydullah, on the authority of Sa'īd, Abū Hurayrah (may Allah be pleased with him) reported the Prophet (P.B.U.H) as saying:

"When one of you goes to bed, he should undo the inside of his lower garment and dust the bed with it. He does not know what has come on his bed since he left it. He should lie down on his right side and say, 'In Your Name I have laid down on my side. If You take my soul, then have mercy on it. If You release it, then preserve it in the manner in which You preserve the men of right action."

Qur'ān 39:43 ﴿Or have they taken others besides Allah as intercessors? Say, ˹O Prophet,˺ "˹Would they do so,˺ even though those ˹idols˺ have neither authority nor intelligence?"﴾

Qur'ān 39: 44 ﴿Say, "All intercession belongs to Allah ˹alone˺. To Him belongs the kingdom of the heavens and the earth. Then to Him you will ˹all˺ be returned."﴾

Meaning: Intercession is of no avail except for the one with whom Allah is pleased and to whom He has granted permission to intercede.

Qur'ān 39: 45 Allah Almighty said: ﴿Yet when Allah alone is mentioned, the hearts of those who disbelieve in the Hereafter are filled with disgust﴾

According to ibn ʻAbbās, Mujāhid and Muqātil: ʻIshma'zat means became depressed.

Qatādah stated: They disbelieved and became arrogant.

Aḍ-Ḍaḥāk said: It means felt frightened, while Al-Kisā'ī stated that it means: became displeased.

Al-Mu'rij said: It means: denied.

Ishmi'zāz originally refers to sacredness and disgust.

﴿But as soon as those ˹gods˺ other than Him are mentioned, they are filled with joy﴾, it refers to the gods that the disbelievers used to worship besides Allah. When they had been mentioned, the disbelievers would feel happy.

Qur'ān 39: 46 ﴿Say, ˹O Prophet,˺ "O Allah—Originator of the heavens and the earth, Knower of the seen and unseen! You will judge between Your servants regarding their differences﴾.

[2506] Al-Husayn bin Muḥammad ibn Fanjawayh informed me that Ahmad ibn Ibrāhīm ibn Shādhān related to us that 'Ubaydullah ibn Thābit said: Abū Sa'īd Al-Kanadī related to us that ibn Fuḍayl related to us, on the authority of Sālim ibn Abī Ḥafṣah, that Mundhir Ath-Thawrī, said: I was with Al-Rabī' ibn Khathyam, so a man entered upon him from among those who witnessed the murder of Al-Ḥusayn, from among those who fought him, then he said: You brought with it attaching it, i.e the heads, then he inserted his hand in his mouth, under his tongue and said: "By Allah, You killed the elite whom if the Messenger of Allah had caught up with them, He would have killed their dead bodies and He would have made him to seat in his lab, then he recited:

﴿Say, ˹O Prophet,˺ "O Allah—Originator of the heavens and the earth, Knower of the seen and unseen! You will judge between Your servants regarding their differences."﴾ (1)

Qur'ān 39: 47 ﴿Even if the wrongdoers were to possess everything in the world twice over, they would certainly offer it to ransom themselves from the horrible punishment on Judgment Day﴾,

[2507] Ibn Fanjawayh informed u that ibn Shanabah related to us that ibn Wahb related to us that Muḥammad ibn Al-Walīd Al-Qurashī related to us

(1) **[2506] The assessment of the reliability of the chain of transmitters:**
- the story was narrated through a good chain of transmitters.

that Muḥammad ibn Ja'far related to us that Shu'bah related to us, that Abū ʿImrān ibn Al-Jūnī, said: I heard Anas ibn Mālik relating that the Messenger of Allah (P.B.U.H) said:

"The Prophet (P.B.U.H) said: 'Allah will say to the person who will have the least punishment in Fire on the Day of Resurrection,

'If you had things equal to whatever is on the earth, would you ransom yourself (from the punishment) with it?' He will reply, Yes. Allah will say, 'I asked you a much easier thing than this while you were in the backbone of Adam, that is, not to worship others besides Me, but you refused and insisted to worship others besides Me." (1)

﴿For they will see from Allah what they had never expected﴾,

When they come to realize what Allah's punishment for them will be, which they had never before imagined.

As-Suddī said: They thought that they had done good deeds, thought they found it bad deeds.

Sufyān after he recited this verse: Woe to the adulterers and woe to the people who deal with interest.

[2508] ibn Fanjawayh informed me that ibn Shanabah related to us that Al-Firyābī related to us that Muḥammad ibn ʿAbdullah bin ʿAmmār related to us that ʿAfīf ibn Sālim related to us, that ʿIkrimah ibn ʿAmmār, said: Muḥammad ibn Al-Munkadir grieved upon death, so it has been said to him: "Why do you feel grief?" He replied: "I fear a verse from the Book of Allah, that is,

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(1) **[2507] The assessment of the reliability of the chain of transmitters:**
- Its chain is very weak, including ʿAbdullah ibn Muḥammad ibn Wahb Ad-Daynawayrī, the Ḥadīth is Matrūk.

The authentication of Ḥadīth:
- It was recorded by Al-Bukhārī in the book: The Prophets, in the chapter: The Creation of Adam and his Offspring (3333), and Muslim in the book: The Characteristic of the Resurrection, in the Chapter: The Infidel's Request for Redemption by Filling the Earth with Gold (2805). They are all from the Ḥadīth of his division.

﴾For they will see from Allah what they had never expected﴿, I fear that I will see from Allah what I had never expected. (1)

Qur'ān 39: 48-49 ﴾And the evil ˹consequences˺ of their deeds will unfold before them, and they will be overwhelmed by what they used to ridicule * When one is touched with hardship, they cry out to Us ˹alone﴿,

Allah tells us how man, when he is suffering from harm, prays to Allah, but when He makes things easy for him, he transgresses and commits sins.

﴾Then when We shower Our blessings upon them, they say, "I have been granted all this only because of ˹my˺ knowledge﴿

Meaning, If Allah bestowed his grace upon someone, he says: I have been given it ʿbecause Allah knows that I deserve it.

Qatādah said, "Because I know that I deserve it."

﴾Not at all! It is ˹no more than˺ a test. But most of them do not know﴿, referring to the blessing.

Al-Ḥusayn ibn Al-Faḍl said: His words that he said are a trial.

Qur'ān 39: 50 ﴾The same had already been said by those ˹destroyed˺ before them﴿,

such as Korah who said:

﴾He replied, "I have been granted all this because of some knowledge I have﴿ [28:78]

﴾But their ˹worldly˺ gains were of no benefit to them﴿

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(1) **[2508] The assessment of the reliability of the chain of transmitters:**
- In its chain of transmitters, Ibn Shanabah, No Jarḥ or Taʿdīl was raised about him, and the rest of its chain of transmitters is Ḥasan.

The authentication of Ḥadīth:
- It was mentioned by Abū Nuʿaym in ((Ḥilyat al-Awliyāʾ)) 3/146. He said: Abū al-Faraj Aḥmad ibn Jaʿfar An-Nasāʾī narrated to us. He said Jaʿfar Al-Firiyabī narrated to us about it.
- In its chain of transmitters, Abū al-Faraj, Ibn al-Furāt al-Ḥāfiz said: He is not trustworthy.
- See: ((Lisān Al-Mizān)) by Ibn Ḥajar 1/144.

Qur'ān 51-53 ﴿So the evil ⌜consequences⌝ of their deeds overtook them. And the wrongdoers among these ⌜pagans⌝ will be overtaken by the evil ⌜consequences⌝ of their deeds. And they will have no escape.* Do they not know that Allah gives abundant or limited provisions to whoever He wills? Surely in this are signs for people who believe.* Say, ⌜O Prophet, that Allah says,⌝ "O My servants who have exceeded the limits against their souls! Do not lose hope in Allah's mercy, for Allah certainly forgives all sins

He is indeed the All-Forgiving, Most Merciful﴾.

The scholars of Tafsīr differed over the meaning of this verse; some of them said: It refers to some of the polytheists.

According to ibn ʿAbbās: This verse was revealed about the Meccan idolaters who said: Muḥammad claims that whoever worships idols and kills the soul that Allah had forbidden to killed except with the truth, will not be forgiven, so they said: How can we emigrate and embrace Islam and we had worshiped another god beside Allah and we had killed the soul that Allah made it inviolable! Whereupon, Allah (May He be glorified) revealed this verse.

[2509] ʿAbdullah ibn Ḥāmid ibn Muḥammad Al-Aṣfahānī informed me that Ibrāhīm ibn Muḥammad ibn ʿAbdullah Al-Baghdādī related to us that Abū Al-Ḥasan Aḥmad ibn Ḥimdān Al-Ḥubbalī related to us that Abū Ismāʾīl related to us that Isḥāq ibn Saʾīd Abū Muslim Ad-Dimashqī related to us that Abyan ibn Sufyān related to us that Ghālib ibn ʿUbaydullah related to us, on the authority of ʿAtā' ibn Abī Rabāḥ, that ibn ʿAbbās (may Allah be pleased with both of them, said: the Messenger of Allah sent to calling inviting him to Islam, so He sent to him: O Muḥammad, how do you invite me to follow your religion and you claim that the one who killed, or take partners besides Allah or commit adultery, and he will be sinful, and their punishment will be multiplied on the Day of Judgment, and they will remain in it forever in disgrace.

I have done all this, do you find me a concession, hence Allah Almighty sent down:

﴿As for those who repent, believe, and do good deeds, they are the ones whose evil deeds Allah will change into good deeds… [25:70].

thereupon, Waḥshī said: It is a hard condition, I hardly can do this, so is there anything other than this, so Allah Almighty sent down:

﴿Indeed, Allah does not forgive associating others with Him ⌜in worship⌝, but forgives anything else of whomever He wills﴾ [4:48]

Waḥshī said: I still at loss, I do not know whether I will be forgiven or not, is there anything else, whereupon Allah Almighty sent down:

﴿Say, ⌜O Prophet, that Allah says,⌝ "O My servants who have exceeded the limits against their souls! Do not lose hope in Allah's mercy﴾.

Whereupon, Waḥshī said: I agree with this, so he came and embraced Islam, the Muslims said: Is this ruling specific to him or for all Muslims?" He said: "Rather, it is for all Muslims." (1)

Qatādah said: We have been told that some people committed major sins in the Jāhiliyyah (Days of Ignorance), so when Islam came, they feared not to be forgiven, so Allah assured them with this verse.

Ibn ʿUmar said: This verse was revealed about ʿAyyāsh ibn Abī Rabīʾah, al-Walīd ibn al-Walīd and some Muslims who accepted Islam, then they were put in trial and could remain steadfast. We would say that Allah will accept from them neither repentance nor a ransom on the Day of Resurrection. Because those people embraced Islam then abandoned their religion when they were tested.

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(1) **[2509] The assessment of the reliability of the chain of transmitters:**

- Its chain is very weak, including Isḥāq ibn said ad-Dimashqī, Abyan ibn Sufyān al-Maqdisī and Ghālib ibn ʿUbayd Allah al-Jazarī al-ʾAqīlī. They all used to narrate Munkar ḥadīths.

The authentication of Ḥadīth:

- As-Suyūṭī said in ((Ad-Durr al-Manthūr)) 5/620: It was recorded by Aṭ-Ṭabarānī, Ibn Mardawayh and Al-Bayhaqī in ((Shu`b Al-Imān)) with a Layyin (slightly weak) chain of transmitters on the authority of Ibn ʿAbbās. And he mentioned the Ḥadīth.
- See: ((Al-Mu'jam al-Kabīr)) by Aṭ-Ṭabarānī 11/197, ((The People of Faith)) by al-Bayhaqī 5/425.

Whereupon, these verses were revealed.

At this time, ʿUmar was one of the scribes of revelation, so he wrote it with his own hand, then he sent it to ʿAyyāsh ibn Abī Rabīʾah and al-Walīd ibn al-Walīd and to those people who converted to Islam and emigrated.

[2510] Abū Abdullah ibn Fanjawayh informed me that Abū Bakr ibn Kharjah related to us that Muḥammad ibn Abdullah ibn Sulaymān Al-Ḥaḍramī related to us that Muḥammad ibn Al-ʿAlāʾ related to us that Yūnus ibn Bukayr related to us that ibn Isḥāq related to us that Nāfiʾ related to us, on the authority of ibn ʿUmar, that ʿUmar said: When we determined to migrate, I set an appointment between me and ʿAyyāsh ibn Abī Rabīʾah and Hishām ibn al-ʿĀṣ ibn Wāʾil and said: "Let us meet at the Midat (a place where ablution is performed) of Banī Ghifār, so whoever from you was held back to come to it, so let his companion proceed. in the morning, ʿAyyāsh and me reached to it while Hishām was held back from us, so he was tested and abandoned Islam. (1)

When we came to Medina, we said: Allah will never accept the repentance of those people, as they believed in Allah and His Messenger, then they

(1) **[2510] The assessment of the reliability of the chain of transmitters:**

- Abū Bakr ibn Kharjah is the sheikh of Ibn Fanjawayh, no Jarḥ or Taʾdīl was raised about him, and Abū Bakr Al-Jammāl and Ibn Isḥāq are Ṣadūq, and the rest of his chain of transmitters is trustworthy.
- The report is Ḥasan.

The authentication of Ḥadīth:

- It was recorded by Ibn Isḥāq in ((As-Sīrah An-Nabawiyyah)) 2/322 He said: Nāfiʿ narrated it to me.
- And Ibn Isḥāq is Ṣadūq yet Mudallis (concealing the defects and weaknesses of the chain of transmission), and he stated the Ḥadīth, so the description of Tadlīs was removed from him in this narration.
- And he reported it from the way of Ibn Isḥāq Al-Bayhaqī in ((As-Sunan al-Kubrá)) 9/13.
- And Ibn Mardawayh, as As-Suyūṭī attributed it to him in ((Ad-Durr al-Manthūr)) 5/620, and Al-Bazzār in ((Al-Baḥr az-Zakhkhār)) 1/258 and he said: We do not know this Ḥadīth narrated from the Prophet (P.B.U.H), except for ʿUmar, and we do not know it was narrated on the authority of ʿUmar as Mutaṣil (in a connected chain) except from this aspect through this chain of transmission.
- Similarly, it was narrated from the route of Ibn Mardawayh, and it was recorded by Aḍ-Ḍiyāʾ Al-Maqdisī in ((Al-Aḥādīth Al-Mukhtārah)) 1/319.

abandoned their religion because they were tormented. Whereupon, Allah Almighty sent down:

﴿Say, ˹O Prophet, that Allah says,˺ "O My servants who have exceeded the limits against their souls! Do not lose hope in Allah's mercy﴾, to His statement:

﴿Is Hell not a ˹fitting˺ home for the arrogant?﴾

Therefore, ʿUmar said: I wrote it in a paper with my own hand and sent it to Hishām.

Hishām said: When I received it, I took it to Dhī Ṭwā and said: "O Allah, I ask You to make me understand it, I realized that It was revealed about us, then I came back and sit on my camel, then I caught up with the Messenger of Allah (P.B.U.H). Afterwards, Hishām martyred in Ajnādīn during the reign of Abū Bakr.

According to another view, It was revealed about some who used to say that those who committed major sins are from the people of Fire; hence Allah Almighty informed them that He forgives all sins for whomsoever He wills.

Muqātil ibn Ḥayyān reported from Nāfiʿ, that ibn ʿUmar said:

We, companions of the Messenger of Allah (P.B.U.H) would think that nothing of our deeds except they will be accepted until this verse was revealed:

﴿O believers! Obey Allah and obey the Messenger, and do not let your deeds be in vain﴾ [47:33]

When this verse has been revealed, we asked: "What cause our deeds to be ruined?!"

We said: "Major sins and immoralities," he said: "When we were to know that some of our companions do something of, we said that he had ruined until this verse was revealed, so we know someone got it, we became fearful for him and if he did not, we hope good for you.

ʿIsrāf (exceeded the limits), in this verse refers to committing major sins, and the verse is general for all people.

﴿Do not lose hope in Allah's mercy﴾, Abū ʿAmr, Al-Aʾmash, Yaḥyā and ʿIsā recited it {{Lā Taqniṭū}} with Kasrah of Nūn.

Ashhab Al-ʿUqaylī recited it with Ḍammah of Nūn. However, others recited it with Fatḥah.

Al-Aʾmash narrated from Abī Saʾd Al-Azdī, that Abū Al-Kunūd, said: Abdullah ibn Masʾūd entered the mosque, he found a narrator who would remind people of Fire and shackles, so he came at his head and said: O narrator, do not make people lose hope, the he recited:

﴿Say, ⌜O Prophet that Allah says, ⌝ "O My servants who have exceeded the limits against their souls!.. The verse.﴾

[2511] Ibn Fanjawayh informed us that ibn Ḥabash related to us that ibn Zanjawayh related to us that Salamah related to us that Abdul Razzāq related to us that Maʾmar related to us, on the authority of Zayd ibn Aslam that a man from the last nations would do his best in worship and make people despair of the mercy of Allah, then he died, then he said: "O my Lord, what is my reward at you?" Allah said: "Fire." The man said: "O my Lord, where is my worship and my obedience?" Allah said to him: "You made people despaired of my Mercy, so now I make you despair of my Mercy. (1)

﴿For Allah certainly forgives all sins﴾.

(1) **[2511] The assessment of the reliability of the chain of transmitters:**
- Its chain is Ṣaḥīh. It is Mawqūf to Zayd ibn Aslam, and the like of it is not recognized by opinion, and I ruled that the chain of transmitters is Ṣaḥīh, even though ʿAbd Al-Razzāq aṣ-Samaʾānī changed at the end of his life, for two reasons:
- The first: that Imām Muslim was recorded in his Ṣaḥīḥ by ʿAbd Al-Razzāq from the path of Salamah ibn Shabīb. It is sufficient for Imām Muslim to be scrupulous and accurate, although the nation has received his book with acceptance.
- See: ((At-Taqīd wal Iḍāḥ)) by Al-ʿIrāqī (459-461).
- The second: Imām Aḥmad ibn Ḥanbal said: ʿAbd Al-Razzāq used to take care of his books and he also said: Whatever is in his books is true. ((Hudá As-Sārī)) by Ibn Ḥajar (p. 419)
- This indicates that his books were with him before he got confused, so whoever narrated from him from his books, then his hearing is correct. And the Ḥadīth that we have from his books that he narrated on the authority of Maʾmar ibn Rāshid in his ((Jāmiʾ)). See: ((Al-Jamiʿ)) by Maʾmar ibn Rāshid 11/288. Edited by Ḥabīb Al-Raḥmān Al-Aʾẓamī.

[2512] Abdullah ibn Ḥāmid informed us that Ḥāmid ibn Muḥammad ibn Abdullah related to us that Muḥammad ibn Ṣāliḥ ibn Ḥawshab related to us that Dāwūd ibn Ibrāhīm related to us that Ḥammad ibn Salamah related to us, on the authority of Thābit, from Shahr ibn Ḥawshab, that Asmā' bint Yazīd, said: I heard the Prophet (P.B.U.H) reciting:

﴿Say, ˹O Prophet, that Allah says,˺ "O My servants who have exceeded the limits against their souls! Do not lose hope in Allah's mercy, for Allah certainly forgives all sins﴾, all the time. (1)

(1) **[2512] The assessment of the reliability of the chain of transmitters:**

- Its chain of transmitters is weak, as follows:
- 1- Shahr ibn Ḥawshab is Ṣadūq, yet he narrated a lot of Mursal reports and has a lot of delusions. It is likely that this Ḥadīth is one of his delusions, as reported by Ibn Ḥajar in ((Tahdhīb at-Tahdhīb)) 4/324 on the authority of Ṣāliḥ ibn Muḥammad as saying: He - that is, Shahr ibn Ḥawshab - narrated hadiths that were unique to him, and no one shared them with him, and 'Abd al-Ḥamīd ibn Bahrām narrated long and weird hadiths from him, and he narrates on the authority of the Prophet (P.B.U.H), ḥadīths about the readings that no one else can bring.

1 - said: Two things have come together in this Ḥadīth: it is unique to it, and it was not narrated except through its path. Al-Ḥākim said in ((Al-Mustadrak)) This is a strange Ḥadīth 2/272.

- And the other thing: the fact that the Ḥadīth is in the readings, and its weakness has already been indicated, especially in the narration of the readings, where Ṣāliḥ ibn Muḥammad said about it: He narrates on the authority of the Prophet (P.B.U.H), ḥadīths about the readings that no one else brings.

2 - 'Abdullah ibn Ḥāmid Al-Iṣfahānī, the compiler's sheikh.

3 - 'Muḥammad ibn Ṣāliḥ Al-Ashajj.

The authentication of Ḥadīth:

- It was recorded by Imām Aḥmad in ((Al-Musnad)) 6/454, 459, 460 (27569), (27595), (27606), and Isḥāq ibn Rahawayh in his ((Musnad)) 1/178, and 'Abd ibn Ḥamīd in ((Al-Muntakhab)) (p. 456), and At-Tirmidhī in the book: Interpretation, the chapter of Surat Az-Zumar (3237), and Al-Ḥākim in ((Al-Mustadrak)) 2/272, all of them narrated from Ḥammād ibn Salamah, on the authority of Thābit, on the authority of Shahr ibn Ḥawshab.
- Al-Albanī, may Allah have mercy on him, said: Its chain of transmitters is weak. ((Ḍa'īf Sunan At-Tirmidhī)) (p. 410).
- Benefit: Al-Ḥākim said in ((Al-Mustadrak)) 2/272: This is a Gharīb and lofty Ḥadīth, and I did not mention in this book about a month other than this single Ḥadīth.
- I said: Al-Ḥākim narrated in ((Al-Mustadrak)) on the authority of Shahr ibn Ḥawshab

According to Muṣḥaf of ʿAbdullah (Allah forgives all sins for whomever He wills).

Then He said: ﴿He is the All-Forgiving, the Most-Merciful﴾.

[2513] Al-Ḥusayn ibn Fanjawayh informed me that Muḥammad ibn Al-Muẓaffar related to us that ʿAmr ibn ʿAlī related to us that Muʾādh ibn Hishām related to us that my father related to us on the authority of ʿAmr ibn Mālik, that Abī Al-Jawzāʾ, said I have never heard some of the scholars nor the companies of the Muḥammad (P.B.U.H) said about a sin that Allah will not forgive it. (1)

[2514] ʿUqayl ibn Muḥammad ibn Aḥmad informed me that Al-Muʾāfā ibn Zakariyā informed them from Muḥammad ibn Jarīr that Zakariyā ibn Yaḥyā, he is ibn Abī Zaʾidah related to us that ibn Lahīʾah related to us, that Abī Qabīl, said: I heard Abū ʿAbdul Raḥmān Al-Muzanī saying: I heard Abū

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more than one Ḥadīth, so perhaps he forgot, may Allah have mercy on him.
- See: 2/281 (3014), 2/617 (4069), and 4/365 (7938), all of which are Marfūʿ reports. There are also traditions, see: 2/648 (3154) and 3/295 (5147).

(1) **[2513] The assessment of the reliability of the chain of transmitters:**
- Its men are trustworthy, except for Muʾādh ibn Hishām al-Dastwāʾī, and ʿAmr ibn Mālik, both of them are oblivious.

The authentication of Ḥadīth:
- Aṭ-Ṭabarī recorded it in ((Jāmiʿ al-Bayān)) 19/43. He said: Ibn Ḥāmid narrated to us, Yaḥyā ibn Wāḍiḥ narrated to us, Jaʾfar ibn Sulaymān narrated to us, on the authority of ʿAmr ibn Mālik with it, longer than what the compiler mentioned here.
- And Sheikh aṭ-Ṭabarī Muḥammad ibn Ḥāmid Al-Rāzī is weak. ((Taqrīb at-Tahdhīb)) by Ibn Ḥajar (5834).
- It was also recorded by Abū Nuʿaym in ((Ḥilyat al-Awliyāʾ)) 3/79. He said: ʿAlī ibn Al-Faḍl narrated to us, he said to us Muḥammad ibn Ayyūb, he said to us Sulaymān ibn Ḥarb, he said to us Ḥammād ibn Zayd, on the authority of ʿAmr ibn Mālik, with the text of aṭ-Ṭabarī.
- Its chain includes sheikh Abū Nuʿaym ʿAlī ibn Al-Faḍl ibn Al-ʾAbbās, known as Al-Khayyāṭ; no Jarḥ or Taʾdīl was raised about him.
- I said: And the narration with the multiplicity of its routes to ʿAmr ibn Mālik rises to the degree of Ḥasan by virtue of another Ḥadīth (Ḥasan lighayrih). And His saying, the Most High, in Surat al-Zumar here: {for Allah certainly forgives all sins} [Qurʾān: 39: 53] and His saying, may He be glorified and exalted, in Surat an-Nisāʾ {Indeed, Allah does not forgive associating others with Him ⌜in worship⌝, but forgives anything else of whoever He wills} [Qurʾān: 4: 48]

‘Abdul Raḥmān Al-Jīlānī related to us that he heard Thawbān, the freed slave of the Messenger of Allah (P.B.U.H) saying:

“I would not give this verse for the whole world,

{Say, ˹O Prophet, that Allah says, “O My servants who have exceeded the limits against their souls! Do not lose hope in Allah’s mercy}, up to the end of the verse. Whereupon, someone said: O Messenger of Allah! How about the one who associated other gods with Allah?” Hence the Prophet (P.B.U.H) remained silent for a while, and then he said;

“Except for the one who took other partners, except for the one who took other partners, except for the one who took other partners with Allah.” (1)

[2515] Narrated Muḥammad ibn Jarīr, Ya’qūb related to us that ibn ‘Ulayyah related to us that Yūnus related to us, that ibn Sirīn said: ‘Alī (may Allah be pleased with him) said: There is no verse in the Qur’ān more encompassing than this verse:

﴿“O My servants who have exceeded the limits against their souls! Do not lose hope in Allah’s mercy﴾. (2)

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(1) **[2514] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters is weak.
- It includes the compiler’s sheikh, whom I could not find, and Ḥajjah ibn Sulaymān Al-Ra’inī and Ibn Lahī’ah are weak, including those who were not mentioned with Jarḥ or Ta’dīl.

The authentication of Ḥadīth:
- It was recorded by Imām Aḥmad in ((Al-Musnad)) 5/275 (22362), Al-Ruwaynī in ((Musnad)) 1/422, Aṭ-Ṭabarānī in ((Al-Mu’jam Al-Awsaṭ)) 1/62, and Al-Bayhaqī in ((Shu’b Al-Imān)) 5/423 All of them from the path of Ibn Lahī’ah it. Ibn Ḥajar said: It includes Ibn Lahī’ah on the authority of Abū Qabīl, and they are both weak. ((Al-Kāf Ash-Shāf)) 4/136.

(2) **[2515] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters is weak because it is Munqati’ (broken chain).
- Ibn Sirīn did not hear from ‘Alī Ibn Abī Ṭālib, may Allah be pleased with him. This was stated by Ibn Ḥazm in ((Al-Muḥallā)) 10/173.

The authentication of Ḥadīth:
- Aṭ-Ṭabarī recorded it in ((Jāmi` al-Bayān)) 24/16, as the compiler quoted it here.

[2516] Narrated ibn Jarīr that ibn Ḥumayd related to us that Jarīr related to us that on the authority of Manṣūr, on the authority of Ash-Sha'bī, that Shutayr ibn Shakal, said: I heard ibn Mas'ūd saying: the most verse in the Qur'ān giving hope is ﴿O My servants who exceeded the limits against their souls! Do not lose hope in Allah's mercy.....﴾ (1)

[2517] Al-Ḥusayn ibn Muḥammad ibn Māhān Al-Ḥadithī informed me that Muḥammad ibn Al-Ḥasan Ṣūfī related to us that 'Alī ibn Muḥammad Māhān related to us that Salamah ibn Shabīb related to us that it has been recited to 'Abdul Razzāq while I was hearing from Ma'far, that Az-Zuhrī, said: 'Umar ibn Al-Khaṭṭāb (may Allah be pleased with him) entered upon the Messenger of Allah (P.B.U.H) while he was crying, so the Messenger of Allah (P.B.U.H) said to him: "What makes you cry, 'Umar?" I said: O Messenger of Allah, there is a young man sitting at the door had burnt my heart while he was crying, so the Messenger of Allah (P.B.U.H) said to him: "Let him in."

So He came in while he was weeping, then the Messenger of Allah (P.B.U.H) said to him: "What is wrong with you, young man?" He replied: "I have committed much more sins that I fear Almighty Allah will inflict His wrath upon me.

The Prophet (P.B.U.H) said: "Did you associate others gods with Allah?" the young man said: "No." The Prophet (P.B.U.H) asked him: "Did you kill the soul that Allah made it inviolable except with truth?" He said: "Yes." Hence the Prophet (P.B.U.H) said: "Allah (may He be glorified will forgive your sins even if they are as much as the seven heavens and the seven earth and the firmed mountains." He said: "O Messenger of Allah, one of my sins is more grievous than the seven heavens and the seven earths." The Prophet (P.B.U.H) said to him: "Is you sin greater or the Throne!" He replied: "My sins." He said: "Is your sin greater or the Kursī?" He replied: "Mine" He said: "Is your sin greater or your Lord?" the Young man replied: 'Indeed, Allah is

(1) **[2516] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters is weak; including Muḥammad ibn Ḥāmid Al-Rāzī who is weak.
The authentication of Ḥadīth:
- It was mentioned by aṭ-Ṭabarī in ((Jāmi` al-Bayān)) 24/15.

Almighty and Glorious.' He said: "Our Lord is Great, and the great sin is only forgiven by the Great Lord." The Prophet (P.B.U.H) said: "Tell me about your sin", He said: "I am ashamed of you, O Messenger of Allah." He said: "Tell me about your sin." He said: "I was a man graverobber, I used to dig the graves seven years ago until a girl from the Ansār died and I dug her grave and I take her out of her coffin. I stayed for no long and Satan overcame me and I came back and made sexual intercourse with her, then I stayed for no long and the girl stood up and said: "Woe to you, O young man from the Lord of the Day of Judgment on the Day in which He set up His Kursī to decide upon the creatures where He takes right of the oppressed from the oppressor, you left me naked amid the dead people and you made me impure before Allah (may He be exalted and glorified). At this, the Messenger of Allah (P.B.U.H) caught up of his neck and said: "O lewd person, get out, how near you from Fire."

The young man went out turning in repentance to Allah (may He be glorified) until he stayed for a while, then he said: "O Lord of Muḥammad, Adam Eve, if you forgive me, Let Muḥammad and his companions be informed about that, otherwise, send upon me a Fire from heaven and save me from Fire." Later, Gabriel (Peace be upon him) came with his two wings, one in the east and other in the west, saying: "Allah Almighty send His greeting to you, saying: "He is Peace and to Him belong peace." He said: 'Did you create my creatures.' He said: "No, He is the one who created me." He said: "Are you the one who provided for them." He said: "No, but He is the one who gives provision for all His creatures." He said: "Do you accept their repentance." He replied: "No, He is the one who accepts their repentance." He then said: "Accept the repentance of my slave." He said: "The Prophet (P.B.U.H) called upon the young man and accepted his repentance. "Surely Allah is the Accepter of Repentance, Most Merciful." (1)

(1) **[2517] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters is Munqati'. Az-Zuhrī was not born until about twenty-seven years after the martyrdom of 'Umar, so the birth of Az-Zuhrī was in the year (50 AH) and the martyrdom of 'Umar in the year (23 AH).
- In it Ibn Māhān, I did not find his biography.

Qur'ān 39: 54: Allah Almighty said: ﴿Turn to your Lord ˹in repentance˺, and ˹fully˺ submit to Him﴾,

Meaning: accept and turn in repentance to your Lord, {And fully submit to Him}, meaning submit to Him.

﴿Before the punishment reaches you, for then you will not be helped﴾.

[2518] Abū Abdullah Al-Ḥāfiẓ Ad-Daynawayrī informed us that Aḥmad ibn Muḥammad ibn Isḥāq As-Sunī related to us that Abū Ya'lā Al-Mawṣilī related to us that Abū Khaythamah related to us that Abū Aḥmad Az-Zubayrī related to us that Kuthayr ibn Zayd related to us, that Al-Ḥārith ibn Abī Yazīd, said: I heard Jābir ibn 'Abdullah saying: the Messenger of Allah (P.B.U.HB.U.H) said: **"It is part of a man's happiness that his life should be long and God who is great and glorious should supply him with repentance."** (1)

- I said: And the Ḥadīth is so Munkar that it should be rejected. Allah knows best.

[2519] The assessment of the reliability of the chain of transmitters:

- There is Abū Ṣāliḥ Bādhām, the mawlá of Umm Hānī', weak, and Abū al-Ward al-Wazzān, I could not find him.

The authentication of Ḥadīth:

- I did not find someone who reported it as Mawqūf to Abū Ṣāliḥ, and such a thing cannot be said according to opinion, so it is either narrated from the Prophet (P.B.U.H), or received from the People of the Book.
- [2520, 2521] The assessment of the reliability of the chain of transmitters:
- There are a number of narrators in it, whom I could not find any biography.

The authentication of Ḥadīth:

- He mentioned this reading on the authority of Umm Salamah on the authority of the Prophet (P.B.U.H), Ḥafṣ ibn 'Umar ibn "Abdul 'Azīz ibn Ṣahbān Abū 'Umar ad-Dūrī in his book called ((A part in which the readings of the Prophet ((P.B.U.H)) (p. 143), and this reading is the reading of Abū Bakr Aṣ-Ṣiddīq and his daughter 'Ā'ishah, may Allah be pleased with them both.

(1) **[2518] The assessment of the reliability of the chain of transmitters:**

- It includes Al-Ḥārith Ibn Abī Yazīd, there is no Jarḥ or ta'dīl about him. except that Ibn Ḥibbān mentioned him in ((Ath-Thiqāt)), and It also has Kathīr ibn Zayd who made mistakes.

The authentication of Ḥadīth:

- Narrated by Aḥmad in ((Al-Musnad)) 3/332 (14564), 'Abd ibn Ḥamīd in ((Al-Muntakhab)) (p. 349) and Al-Bayhaqī in ((Az-Zuhd Al-Kabīr)) 2/237, and Al-Ḥākim in ((Al-Mustadrak)) 4/268 all of them From the way of Kathīr ibn Zayd on

Qur'ān 39: 55 Allah Almighty: ﴿Follow ˹the Quran,˺ the best of what has been revealed to you from your Lord﴾,

The whole Qur'ān is good, yet the meaning of the verse:

Al-Ḥasan said: Adhere to Allah's obedience and stay away from his obedience, the revelation of the Qur'ān was on three types:

Mentioning the bad to ward it off, and the mentioned of the inferior not to aspire for it, and the mentioning of the good to adhere to it.

According to As-Suddī: Al-Aḥsan includes what Allah (Glory be to Him) forbade it in His Book.

According to ibn Zayd: {Follow ˹the Quran,˺ the best of what has been revealed to you from your Lord}, it refers to Muḥkam (what is firmly fixed), and assign the knowledge of Mutashābih (what is obscure) to Allah.

﴿Before the punishment takes you by surprise while you are unaware﴾.

Qur'ān 39: 56 ﴿So that no ˹sinful˺ soul will say ˹on Judgment Day﴾,

Meaning: In order not to say, same as His statement:

﴿And We have placed firm mountains upon the earth so it does not shake with them﴾, [21:31]

﴿So that if one of the women errs, then the other can remind her﴾[2:282]

﴿Allah makes ˹this˺ clear to you so you do not go astray. And Allah has ˹perfect˺ knowledge of all things﴾ [4:176], etc.

﴿'Woe to me for neglecting ˹my duties towards˺ Allah, while ridiculing ˹the truth﴾,

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the authority of Al-Ḥārith Ibn Abī Yazīd, with an addition in the beginning of it according to Aḥmad, 'Abd ibn Ḥamīd and Al-Bayhaqī, which is: ((Do not wish for death, for the horror of the coming is severe, and the happiness of a person)).

- Al-Ḥākim said: Its chain of transmitters is Ṣaḥīh, yet they did not report it.
- Al-Mundhirī said: It was narrated by Aḥmad with a Ḥasan chain of transmitters. ((At-Targhīb wat-Tarhīb)) 4/128.
- Al-Albanī said: Weak and he justified that with what I mentioned above. ((Silsilat al-Aḥādīth aḍ-Ḍa'īfah)) 2/289.

{Yā Ḥasratā}, meaning woe to me, as At-Taḥasur means to regret for what you have done before, It was so called as it was restrained from its owner so that he cannot manage it. Al-Alif in {Yāḥasratā}, is the possessive Yā, it was the possessive pronoun for the first person, it refers to (Yā Ḥasratī} as annexation, however, the Arabs used to turn Yā' that refers to the possessive pronoun for the first person into Alif. They would say: "Yā Waylatā (woe to me!), Yā Nadama (alas!), so they make this in the form of supplication and may be joined it with Hā',

Maybe they joined Yā' after Alif to denote the annexation that is the recitation of Abū Ja'far (Yā Ḥasratāy).

﴿For neglecting ˹my duties towards˺ Allah while ridiculing ˹the truth﴾

means, on the Day of Resurrection, the sinner who neglected in repentance to Allah, ,will regret it, by then the disobedient wishes if he had done good in the worldly life.

Al-Ḥasan said: Janb Allah means Allah's obedience.

According to Sa'īd ibn Jubayr, it means Allah's right, while Mujāhid said: It means Allah's command.

According to the scholars of Semantics: It is like when you say this a little as compared to that.

It has been said: In Allah's cause and for the sake of His religion, since the Arabs used to call the means and the way to something Janb, as when you say: I have suffered a lot of hardships in your cause.

The poet composed:

For the sake of Bakr you deserted me

I swear, their blame is a praise for me

It was said: It means in the way that leads to the pleasure of Allah (may He be glorified) and His reward, and the Arab used to call the Al-Jānib Janb, the poet composed:

All people are in one side……While, the leader is on the other side.

Allah Almighty said:

﴿And I was indeed among those who mocked﴾, meaning: those who ridiculed of Allah's religion, His Book, His Messengers and the believers.

Qātadah commented on this verse: he not only disobey Allah Almighty, but also he ridiculed of those who obeyed Allah.

[2519] Al-Husayn ibn Muḥammad informed that Hārūn ibn Muḥammad related to us that Muḥammad ibn Abdul ʻAzīz related to us that Salamah related to us that Abū Al-Ward Al-Wazzān related to us in Mecca, on the authority of Ismāʾīl, that Abū Ṣāliḥ commented on Allah's statement:

﴿"Woe to me for neglecting ˹my duties towards˺ Allah, while ridiculing ˹the truth﴾, he said: There was a scholar among the Children of Israel who abandoned his knowledge and got involved in misdeeds, where Iblīs had appeared to him, saying: You will live for long, so enjoy your life, then turn in repentance to Allah. He got engrossed in lewdness and he spend his money on profligacy. afterwards, when the angel of death came to him, he asked him: "Who are you?" He replied: "I am the angel of death, I came to take out your spirit, so he said: "Woe to me for what I neglected in the duties of Allah. I spent my lifetime in obedience of Satan and I displeased my Lord, thus, he regretted, but it was too late, hence Allah Almighty told about him in the Qurʾān." (1)

Qurʾān 39: 57-58 ﴿Or ˹a soul will˺ say, 'If only Allah had guided me, I would have certainly been one of the righteous *Or say, upon seeing the torment, 'If only I had a second chance﴾

Meaning, he will wish that he could go back to this world, so that he could do righteous deeds.

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(1) **[2519] The assessment of the reliability of the chain of transmitters:**
- Its chain includes Abū Ṣāliḥ Bādhān, the mawlá of Umm Hānīʾ, weak, and Abū al-Ward al-Wazzān, whom I could not find.

The authentication of Ḥadīth:
- I did not find anyone who recorded it. Also, it is Mawqūf to Abū Ṣāliḥ, and such a thing cannot be said according to opinion, so it is either narrated from the Prophet (P.B.U.H), or received from the People of the Book.

﴿I would have been one of the good-doers.﴾

{Fa'akūna} is in accusative case due to two phases:

The first is that it came in response of the conditional clause Law (if).

The second: By conjugating it on the place of the term 'Al-Karrah' in meaning, i.e., I wish I go back to the world.

Al-Farrā' composed:

You have nothing remained of her except a memoirs

And fear and you ask about her riders where did they go

Tas'al is in accusative by conjugation on the place of Dhikrā (a reminder), as the meaning of speech, you have nothing except memories. It is similar to Allah (may He be glorified) ﴿….or by sending a messenger….. ﴾, [42: 51]

Yursil was conjugated on the place of revelation in His statement:

﴿……..Except a revelation…..﴾. [42:51]

Qur'an 39: 59 He Almighty said:

﴿Not at all! My revelations had already come to you, but you rejected them, acted arrogantly, and were one of the disbelievers﴾

The majority of reciters read it with Fatḥah of Kāf and Tā's, however, Ā'ishah recited it with Kasrah, referring it to the soul.

It was narrated from the Messenger of Allah (P.B.U.H).

[2520] Al-Ḥusayb ibn Fanjawayh (may Allah have mercy on him) informed us that 'Umar ibn Al-Khaṭṭāb related to us that Abdullah ibn Al-Faḍl related to us that Sa'īd ibn Nuṣayr related to us that I heard Isḥāq ibn Sulaymān Al-Rāzī said: I Heard Abū Ja'far Al-Rāzī reporting from Al-Rabī' ibn Anas.

[2521] Abdullah ibn Ḥāmid informed us that Sa'īdah bint Ḥafṣ ibn Al-Muhtadī informed us in Bukhārā that Ṣāliḥ ibn Muḥammad Al-Bughdādī related to us that Abdullah ibn Yūnus ibn Bakīr related to us that my father related to us that 'Isā ibn Abdullah ibn Māhān Abū Ja'far Al-Rāzī related to us that, on the authority of al-Rabī' ibn Anas, that Umm Salamah, the wife of

the Prophet (P.B.U.H), said: I heard the Messenger of Allah (P.B.U.H) saying:

(Not at all! My revelations had already come to you, but you rejected them, acted arrogantly, and were one of the disbelievers). (1)

Be the second person pronoun, referring to soul.

Qur'ān 39: 60 ﴿On the Day of Judgment you will see those who lied about Allah﴾, claiming that He has a son and a partner, ﴿with their faces gloomy﴾,

According to Al-Akhfash: (Tarā is not an agent in Allah's statement:

﴿their faces are gloomy﴾, however, it stands for initiation and predicate.

﴿Is Hell not a ˹fitting˺ home for the arrogant?﴾, meaning: Hell will be the abode for the disbelievers.

Qur'ān 39: 61 ﴿And Allah will deliver those who were mindful ˹of Him˺ to their place of ˹ultimate˺ triumph﴾

The Kufans recited it with Alif in plural form, while other reciters read it without Alif in singular form. This is the choice of Abū 'Ubayd and Abū Ḥātim, arguing that Mafāzah here is referred to success, and the meaning of the verse is that Allah, Allah will save them from punishment by their righteous deeds.

﴿No evil will touché them﴾, meaning: No distress will afflict them,

﴿Nor will they grieve﴾.

Qur'ān 39: 62-63 ﴿Allah is the Creator of all things, and He is the Maintainer of everything* To Him belong the keys ˹of the treasuries˺ of the heavens and the earth. As for those who rejected the signs of Allah, it is

(1) **[2520, 2521] The assessment of the reliability of the chain of transmitters:**
- It includes some narrators whom I could not find a biography for.

The authentication of Ḥadīth:
- He mentioned this reading on the authority of Umm Salamah on the authority of the Prophet (P.B.U.H), Ḥafṣ ibn 'Umar ibn "Abdul 'Azīz ibn Ṣahbān Abū 'Umar ad-Dūrī in his book called ((A part in which the readings of the Prophet (P.B.U.H)) (p. 143), and this reading is the reading of Abū Bakr Aṣ-Ṣiddīq and his daughter 'Ā'ishah, may Allah be pleased with them.
- See: ((Rūh Al-Ma'ānī)) by Al-Alūsī 19/24.
- I said: This reading is not one of the seven or the ten readings.

they who will be the ˹true˺ losers﴾. Maqalid means ‘keys of the treasures of the heavens and the earth) the singular of it is Miqlād and Maqālīd, such as Miftāḥ and Mafātīḥ and Mindīl and Manādīl, it has another tongue concerning it: Aqālīd, and the singular of it Aqlīd, It was said that this word is Persian in origin, then it was adapted to the pattern of Arabic , it is was originally, Iklīd.

[2522] Abū Abdullah ibn Fanjawayh Ad-Daynawayrī informed us during my reading to him that ‘Ubaydullah ibn Muḥammad ibn Shanabah related to us that Abū Ḥāmid Aḥmad ibn Ja’far Al-Musamlī that ‘Umar ibn Shanabah related to us that Ismā’īl ibn Sa’īd Al-Jubayr related to us that Aghlab ibn Tamīm related to us, on the authority of Makhlad ibn Abī Al-Hudhayl, on the authority of Abdul Raḥman, I think him said: ibn ‘Utbah ibn Abdullah ibn ‘Umar, that ‘Uthmān ibn Affān (may Allah be pleased with him) asked the Messenger of Allah (P.B.U.H) about the interpretation of this verse:

﴿To Him belong the keys ˹of the treasuries˺ of the heavens and the earth﴾, so he said:

“O ‘Uthmān, there is none asked me about it before you, its interpretation,

there is no god but Allah; and Allah is the Greatest; and Glory be to Allah, and All praise is due to Him); and I seek Allah’s forgiveness; and there is no power nor might save with Allah; He is the First and the Last; the Most High and Most Near; good is in His Hand; He brings life and cause death, and all good is in Your Hands.

Surely He alone is the Most Capable of everything.

O Uthmān, whoever recites it in the morning and the evening ten times, Allah will give him six attributes; the first one, He will be protected from Iblīs and his soldiers; and the second is that, he will be attended by ten angels, and the third he will be given two Qintārs in Paradise; and the fourth is that he will be raised one grade, and the fifth is that Allah will pair him to maidens with gorgeous eyes, and this six, he will have the same reward as the one who recited the Qur’ān, the Gospel and the Torah. Similarly, he will have the same reward as the one who performed

Hajj and ʻUmrah, and His pilgrimage and his ʻUmrah were accepted, and if he died at this night, he will be died as martyr. (1)

[2523] Abū Ibrāhīm ibn Aḥmad ibn Muḥammad Al-ʻAdl informed me during my recitation to him that Aḥmad ibn Muḥammad ibn Yaḥyā related to us that Abū Al-Ḥusayn Aḥmad ibn Abdullah ibn Zakariyyā Al-Jurjānī Al-Faqīh that Aḥmad ibn Ja'far ibn Naṣr Al-Rāzī related to us that Muḥammad ibn Yazīd An-Nawfalī related to us that Ḥammād ibn Ḥamad Al-Marwazī related to us that Abū ʻIṣmah Nūḥ ibn Abī Maryam, on the authority of Abū Ishāq, on the authority of Al-Ḥārith, that ʻAlī (may Allah be pleased with him), said: I asked the Messenger of Allah about the interpretation of the Maqālīd, so he said:

"O ʻAlī, You have asked about a great thing, the Maqālīd is to say ten times in the morning and the evening; there is no god but Allah, and Allah is the Greatest, and Glory be to Allah, and All praise is due to Allah; and I seek Allah's forgiveness, and there is no power nor might save with Allah, He is the First and the Last, the Most High and Most Near; The kingdom is His, and all praise is for Him; and He brings life and causes death; good is in His Hand.

Whoever recites it in the morning and the evening ten times, Allah will give him six attributes; the first one, He will be protected from Iblīs and his soldiers, so that he will have no authority over him; and the second is that,

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(1) **[2522] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters is Munkar.
- It contains: Aghlab ibn Tamīm, whose Ḥadīth is Munkar.
- In addition, it includes Makhlad ibn Hudhayl who is weak, and in it is ʻUmar ibn Shaybah who is Majhūl (unknown).

The authentication of Ḥadīth:
- It was narrated by Al-'Aqīlī in ((Aḍ-Ḍu'fā al-Kabīr)) 4/231, and Ibn Abī Ḥātim in ((Tafsīr al-Qur'ān al-ʻAẓīm)) 10/3254 via Ghālib Ibn Tamīm.
- I said: Adh-Dhahabī said about the Ḥadīth: This is fabricated as far as I see it.
- Al-'Aqīlī said: Its chain of transmitters is subject to consideration.
- Ibn al-Jawzī said: This Ḥadīth is one of the rare topics that are not suitable for the position of the Messenger of Allah (P.B.U.H), because he is free of weak words and distant meaning.
- It was mentioned by Ibn al-Jawzī in ((Al-Mawḍu'āt)) 1/214-215, and Ibn Iraq in ((Tanzīh Ash-Sharī'ah)) 1/192, and As-Suyūṭī in ((Al-La'ālī' Al-Maṣnū'ah)) 1/87.

The second is that he will be given a Qintār in Paradise which is heavier in balance than the mountain of Uḥud, the third is that Allah raises him a grave that will not be obtained except by the vitreous, and the fourth is that Allah will pair him to maidens with gorgeous eyes; and the fifth is that twelve angels will attend him and record him in In parchment spread open, by which they will witness on the Day of Judgment; and the six attribute is that He will have the same reward as the one who recited the Qur'ān, the Gospel and the Torah. Similarly, he will have the same reward as the one who performed Hajj and 'Umrah, and His pilgrimage and his 'Umrah were accepted, and if he died at this night, he will be died as martyr.

This is the interpretation of the word Al-Maqālīd." (1)

﴿To Him belong the keys ˹of the treasuries˺ of the heavens and the earth. As for those who rejected the signs of Allah, it is they who will be the ˹true˺ losers﴾

Qur'ān 39: 64 ﴿Say, ˹O Prophet,˺ "Are you urging me to worship ˹anyone˺ other than Allah, O ignorant ones?"﴾

That is, when the Prophet (P.B.U.H) was called to follow the religion of his forefather.

The reciters differed over His statement: {Ta'murūnnī}:

The people of Medina recited it with one Nūn, and Takhfīf, by way of

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(1) **[2523] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters is very weak. And the Ḥadīth is Mawḍū' as stated above.

The authentication of Ḥadīth:
- I quoted the words of the scholars about it and what is in the references is from the Ḥadīth of 'Uthmān, may Allah be pleased with him, and I did not see it on the authority of 'Alī, may Allah be pleased with him, except what the compiler mentioned here and Al-Qurṭubī transmitted it from him in ((Al-Jāmi' li Aḥkām Al-Qur'ān)) 15/275, and I knew the status of its chain of transmitters.
- I will add more in mentioning the sources that mentioned this Ḥadīth than what was previously mentioned in the previous one, so I say:
- Mentioned by Al-Mundhirī in ((At-Targhīb wat-Tarhīb)) 1/362, and Ibn Mardawayh and Ibn Al-Mundhir in: ((Takhrīj Ahādīth wa-Āthār al-Kashshāf)) by az-Zayla'ī 3/207, and see ((Al-Fawā'id Al-Majmū'ah)) by Ash-Shawkānī (p. 462-463), ((An-Nukat Al-Badī`āt 'Alá al-Mawḍu'āt)) by As-Suyūṭī (p. 227), and see ((Ad-Durr al-Manthūr)) by As-Suyūṭī 5/625-626.

omission and lightening. However, the People of the Levant recited to with two Nūns to be in conformity with the origin.

Other reciters read it with one Mushadadah Nūn by way of insertion.

Qur'ān 39: 65 He Almighty said: ﴿It has already been revealed to you—and to those ˹prophets˺ before you—that if you associate others ˹with Allah˺, your deeds will certainly be void and﴾,

Meaning: If you take other partners beside Allah, your deed will certainly be in invalid.

﴿You will truly be one of the losers﴾

The scholars of Semantics said: If you seek other than me in private, your deed will be invalid, and ﴿You will truly be one of the losers﴾, then Allah Almighty guided his prophet for monotheism, saying:

Qur'ān 39: 66 ﴿Rather, worship Allah ˹alone˺ and be one of the grateful﴾, meaning: Be grateful to Allah for all His favors, ahead of them the blessing of faith.

Qur'ān 39: 67 ﴿They have not shown Allah His proper reverence﴾, when they associated other gods with Him, then He informed about His magnificence, saying: ﴿When on the Day of Judgment the ˹whole˺ earth will be in His Grip﴾, meaning everything is under His control and power, {On the Day of Judgment﴾, He will have no associate, nor there will be a master with Him, as it is today everything under His power, it is similar to His statement: ﴿Master of the Day of Judgment﴾ [1:4]

He said as well: ﴿Who does all authority belong to this Day﴾ [40:16]

Al-Akhfash said: It is similar to your saying: Khurāsān is at the hand in such and such, namely, it is under control and within his power. (1)

(1) ((Ma'ānī Al-Qur'ān)) by Al-Akhfash 2/674.
- I said: Al-Akhfash words contain an interpretation of the verse, as he denied that the earth is in the grip of the Most Gracious, may He be glorified and exalted, and the first of it is with kingship and power. In ((Ṣaḥīḥ Al-Bukhārī)) on the authority of Abū Hurayrah, may Allah be pleased with him, on the authority of the Prophet, may Allah's prayers and peace be upon him: ((Allah will grasp the earth on the Day

﴿And the heavens will be rolled up in His Right Hand﴾, the term Aṭ-Ṭayy has various meaning, out of it (insertion) the rolling up of sheet of paper and the dress, as it was stated in His statement:

﴿On that Day We will roll up the heavens like a scroll of writings﴾ [21:104]

It also denotes disappearance, as it is said: I have hidden someone from the eyes, and keep this speech away from me.

It also means turning away, as it is said: Ṭawaytu from someone, namely, I turned away from him.

It also refers to finishing off, the Arabs used to say: Ṭawaytu someone with my sword, i.e. I finished it off.

The majority of reciters read it {Maṭwyāt} in nominative, whereas ʿIsā recited it with Kasrah and its place is accusative as circumstantial and stopping.

The term Al-Yamīn was mentioned her to denote emphasis in omnipotence.

It has been said: It refers to power:

As the poet composed:

ʿIrābah received it with power.

Another view held that Al-Yamīn refers to swear as Allah took an oath to roll it up and to destroy it. This is the view of ʿAlī ibn Mahdī Aṭ-Ṭabarī, arguing that: It means Allah took an oath to destroy it.

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of Resurrection and fold the sky with His right hand, then say, I am the king, where are the kings of the earth)) Book: Monotheism, chapter: Allah Almighty's saying: The king of people (7382).

- The compiler will mention some of these hadiths.
- And Ibn Qayyim al-Jawzīyyah said in his book ((Ijtimāʾ al-Juyūsh al-Islamiyyiah)) (83) what it says: A chapter in explaining what the nation has agreed upon in terms of the Sunnah and the matters of religion that are contrary to it is heresy and misguidance - then he said - that Allah Almighty is His name. With all His attributes, He, Glory be to Him, is described as having knowledge and power... He hears and sees, grasps and spreads, and His hands are spread out, and the earth is all His grasp on the Day of Resurrection, and the heavens are folded in His right hand.. A.H.
- And see ((Aṣ-Ṣawāʿiq Al-Mursalah)) by Ibn Al-Qayyim 1/283-284, 4/359, 422, ((Taysīr Al-ʿAzīz Al-Ḥāmid fi Sharḥ Kitāb Al-Tawḥīd)) by Sulaymān Ibn ʿAbdullah (p. 666).

[2524] Abū Al-Qāsim ibn Ḥabīb (may Allah have mercy on him) reported to us that Allah Almighty glorified Himself, saying:

﴿Glorified and Exalted is He above what they associate ˹with Him˺!﴾, then He mentioned some reports about the interpretation of this verse:

[2525] Abdullah ibn Ḥāmid Al-Aṣfahānī (may Allah have mercy on Him) informed us that Muḥammad ibn Ja'far Al-Maṭīrī related to us that 'Ali ibn Ḥarb Al-Mawṣilī related to us that ibn Fuḍayl related to us that Al-A'mash narrated on the authority of Ibrāhīm, on the authority of 'Alqamah, that 'Abdullah, said: a man came to the Prophet (P.B.U.H) and said: "O Abū Al-Qāsim! Allah (may He be glorified and exalted) is holding the heavens with one finger and the earth with one finger and the mountains with one finger, and the trees with one finger, and the creatures with one finger, then He says like that with His own Hand, then the Prophet (P.B.U.H) smiled so that his molar teeth became apparent, then he said:

﴿They have not shown Allah His proper reverence﴾ [39: 67][(1)]

[2526] 'Abdullah ibn Ḥāmid informed me that Abū Bakr Aḥmad ibn Isḥāq Al-Faqīh related to us that Al-'Abbās ibn Al-Faḍl Al-Aṣfāṭī related to us that Aḥmad ibn Yūnus related to us that Al-Fuḍayl ibn 'Iyā ḍ, on the authority of Manṣūr, on the authority Ibrāhīm, on the authority of 'Ubaydah, that 'Abdullah, said:

"a rabbi came to the Messenger of Allah (P.B.U.H) and said, 'O Muhammad! Or O Abū al-Qāsim! On the Day of Judgment, indeed, Allah

(1) **[2525] The assessment of the reliability of the chain of transmitters:**
- It includes the compiler's sheikh, 'Abdullah ibn Ḥāmid, whom no Jarḥ or Ta'dīl was raised about.

The authentication of Ḥadīth:
- Al-Bukhārī recorded it in the book: Monotheism, chapter: The words of Allah Almighty {Indeed, Allah ˹alone˺ keeps the heavens and the earth from falling apart} [Qur'ān: 35: 41](7451)
- He said: Mūsá narrated to us, he said: Abū Awana narrated to us, on the authority of Al-A'mash.
- It was recorded by Muslim in the book "The Description of Resurrection, Paradise and Hell" (2786).

will put the heavens on one finger, and the earth on one finger, and the trees on one finger; and water and dust on one finger, and the other creatures on one finger, then He will say: I am the King.' The Messenger of Allah (P.B.U.H) smiled so broadly that his molars could be seen, in confirmation of what the rabbi had said. Then the Messenger of Allah (P.B.U.H) recited:

﴿They have not shown Allah His proper reverence when on the Day of Judgment the ˹whole˺ earth will be in His Grip﴾ [39: 67] (1)

[2527] Aḥmad ibn Muḥammad ibn Yūsuf Al-Quṣarī informed us that Ismā'īl ibn Muḥammad ibn Ismā'īl related to us in Baghdād that Al-Ḥasan ibn 'Arafah related to us that Muḥammad ibn Ṣāliḥ Al-Fāṣiṭī, on the authority of Sulaymān ibn Muḥammad, on the authority of Nāïf', on the authority of his father, that 'Abdullah ibn 'Umar said: I have seen the Messenger of Allah (P.B.U.H) standing on the pulpit, namely, the pulpit of the Messenger of Allah (P.B.U.H) while he was speaking about His Lord (may He be glorified), so he said:

"On the Day of Resurrection, Allah (May He be glorified and exalted) will grasp the seven heavens and the seven earths with one His own Hand, the He will say: 'I am the All-Merciful, I am King, I am the Peace, and the heavens will be in His Right Hand, then He will say, "I am the King, the Most Holy, the All-Perfect, the Source of Serenity, the Watcher ˹of all˺, the Almighty, the Supreme in Might, the Majestic; I am the one who created the world from nothing, I am the one who originated it, where is the Kings?" Where are the tyrants?" (2)

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(1) **[2526] The assessment of the reliability of the chain of transmitters:**
- It includes someone who was not mentioned with Jarḥ or Ta'dīl.

The authentication of Ḥadīth:
- Al-Bukhārī recorded it in the book: Monotheism, chapter: Allah Almighty's saying {…..to what I created with My Own Hands?....} [Qur'ān: 38: 75] (7414), and Muslim recorded it in the book: The description of resurrection, Paradise and Hell (2786)

(2) **[2527] The assessment of the reliability of the chain of transmitters:**
- It includes whom I did not find Jarḥ or Ta'dīl about him.

The authentication of Ḥadīth:
- It was narrated by Muslim in the book: The Description of the Resurrection, Paradise and Hell (2788), and it was narrated by Al-Bukhārī from the Ḥadīth of Abū Hurayrah, briefly, in the book: Interpretation, the chapter on his saying: "And

[2528] Al-Ḥusayb ibn Fanjawayh informed us that ʿUmar ibn Al-Khaṭṭāb related to us that Abdullah ibn Al-Faḍl related to us that Hudbah ibn Khālid related to us that Ḥammād ibn Salamah related to us, on the authority of Isḥāq ibn Abdullah ibn Abī Ṭalḥah, on the authority of ʿUbaydullah ibn Muqsim, that ibn ʿUmar (may Allah be pleased with him) said, the Messenger of Allah (P.B.U.H) recited **{They have not shown Allah His proper reverence—when on the Day of Judgment the ˹whole˺ earth will be in His Grip, and the heavens will be rolled up in His Right Hand}**, then the Messenger of Allah (P.B.U.H) stretched his own hand and said:

"Allah will glorify Himself, saying "I am Compeller, I am the Proud, I am the King, I am the Mighty, I am the Most Generous, where are the tyrants? Where are the arrogant?" He said: The pulpit shivered so that we said: It will fall down with him. (1)

[2529] Al-Ḥusayn ibn Muḥammad informed me that ʿUmar related to us that Abdullah related to us that Abū Bakr ibn Abī Shanabah related to us that Abū Usamah related to us, on the authority of ʿUmar ibn Ḥamzah, that Sālim ibn Abdullah, said: Abdullah ibn ʿUmar (may Allah be pleased on both of them) informed me that the Messenger of Allah (P.B.U.H) said

"On the Day of Resurrection, Allah, the Exalted and Glorious, would fold the Heavens and then He would place them on His right hand and say: I am the Lord; where are the haughty and where are the proud (today)? He would fold the' earth (placing it) on the left hand and say: I am the Lord; where are the haughty and where are the proud (today)?" (2)

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the earth is all in His grasp on the Day of Resurrection, and the heavens are folded in His right hand" (4812).

(1) **[2528] The assessment of the reliability of the chain of transmitters:**
- It includes ʿUmar ibn al-Khaṭṭāb al-Sijzī, the sheikh of Ibn Fanjawayh, and ʿAbdullah ibn al-Faḍl, whom I could not find.

The authentication of Ḥadīth:
- It was recorded by Imām Muslim in the book Description of Resurrection, Paradise and Hell (2788) and it was narrated by al-Nasāʾī in ((As-Sunan al-Kubrá)) 4/402. Mentioning the names of Allah Almighty and Ibn Mājah in the book: Zuhd, Chapter: Mentioning the Resurrection (4275).

(2) **[2529] The assessment of the reliability of the chain of transmitters:**
- Weak due to the weakness of ʿUmar ibn Ḥamzah. And in it ʿUmar ibn Al-Khaṭṭāb As-Sajizī and ʿAbdullah ibn Al-Faḍl, I did not find them.

[2530] Abdullah ibn Ḥāmid informed me that Muḥammad ibn Al-Husayn related to us that Muḥammad ibn Ji'awyah related to us that Abū Al-Yamān Al-Ḥakam ibn Nāfī ʿrelated to us that Abū Bakr ibn Abī Maryam Al-Ghassānī related to us, on the authority of Thawbān Al-Kula'ī, on the authority of Abū Ayyūb Al-Ansārī, that the Prophet (P.B.U.H) said: one of the Rabbis of the Jews and said: "I have come to ask you something." The Messenger of Allah (P.B.U.H) said: **"Should that thing be of any benefit to you, if I tell you that?"**

He (the Jew) said: I will lend my ears to it. The Messenger of Allah (P.B.U.H) said: Ask (whatever you like). Thereupon the Jew said: "What do you say in Allah's' statement:

﴿Watch for˹ the Day ˹when˺ the earth will be changed into a different earth and the heavens as well﴾, [14:48]

The Messenger of Allah (P.B.U.H) said:

"They are guests, so they will not get hurt by what He has". Then, the Rabbi said: "How about His statement:

﴿When on the Day of Judgment the ˹whole˺ earth will be in His Grip﴾. [39: 67]

Hence, the Prophet (P.B.U.H) said: **"They are like the number in the book."** (1)

- **The authentication of Ḥadīth:**
- It was recorded by Muslim in the book: The Description of Resurrection, Paradise and Hell (2788) from the Ḥadīth of Abū Bakr Ibn Abī Shaybah in which I said: 'Umar ibn Ḥamzah followed Isḥāq ibn 'Abdullah Ibn Abī Ṭalḥah and he is a trustworthy and authority. All of them were mentioned by Muslim in 4/2148, the book Description of Resurrection, Paradise and Hell, as mentioned here by the compiler.

(1) **[2530] The assessment of the reliability of the chain of transmitters:**
- Its chain is weak, including Abū Bakr ibn 'Abdullah Ibn Abī Maryam Al-Ghassānī who is weak, as it contains Sa'īd ibn Thawbān, who is Majhūl (unknown), the compiler's sheikh, and Muḥammad ibn Ḥaywah, in which I did not find any Jarḥ or Ta'dīl.

The authentication of Ḥadīth:
- It was recorded by aṭ-Ṭabarī in ((Jāmi` al-Bayān)) 13/253-254, 24/27 from the way of Ibn Abī Maryam, in a similar manner.
- I said: The Ḥadīth has evidences that indicate its authenticity. Imām Muslim recorded it in the book: Menstruation, Chapter: Explanation of the description of man and woman's semen (315) from the Ḥadīth of Thawbān, the freed slave of

According to ibn ʿAbbās: Everything lies in Allah's right Hand, noting is in the other Hand, however, He uses His left Hand, and the His right Hand is engaged. And the seven heavens and the seven earths in the Hand of Allah (may He be glorified) are but mustard at the hand of yours.

[2531] ʿUqayl ibn Aḥmad ibn Zakariyyā informed me that Muḥammad ibn Jarīr informed him that ibn Ḥumayd related to us that Salamah related to us that ibn Ishāq related to us, on the authority of Muḥammad, that Sa'īd, said: Some of the Jews came to the Prophet (P.B.U.H) and said:

"O Muḥammad, He is the one who created the creatures, so who had created Him, at this, the Prophet (P.B.U.H) got angry for His Lord (may He be glorified), then Gabriel came to Him to alleviate him, then he said:

﴿Say, ⌜O Prophet,⌝ "He is Allah—One ⌜and Invisible* Allah—the Sustainer ⌜needed by all* He has never had offspring, nor was He born* And there is none comparable to Him*﴾ [112: 1-4]

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the Messenger of Allah (P.B.U.H), that he said: I was standing with the Messenger of Allah (P.B.U.H), and a Jewish priest came and said: Peace be upon you, O Muḥammad, so I pushed him with a push from which he almost fell asleep, so he said: Why did you push me? I said: Don't you say, O Messenger of Allah? The Jew said: We only call him by the name that his family gave him. The Messenger of Allah (P.B.U.H), said: ((My name is Muḥammad, by which my family called me)). The Jew said: I came to ask you. The Messenger of Allah (P.B.U.H) said to him: Would anything benefit you if I told you? He said: I hear with my ears, so the Messenger of Allah (P.B.U.H), poked a stick with him, and he said: Ask. The Jew said: Where will the people be on the day when the earth will be changed to another earth and the heavens? The Messenger of Allah (P.B.U.H) said: ((They are in the darkness below the bridge)).

- It was also recorded by Ibn Ḥibbān in his ((Ṣaḥīḥ)) as in ((Al-Iḥsān)) 16/440 (7422) and Al-Ḥākim in ((Al-Mustadrak)) 3/548 (6039) and he said: This Ḥadīth is authentic according to the condition of the two sheikhs.
- I said: This testifies to the first Ḥadīth of the compiler. As for the second part of it, it has a witness with Aḥmad in ((al-Musnad)) 6/116-117 (24856) from the Ḥadīth of Ibn ʿAbbās. Where will the people be on that day, O Messenger of Allah? He said: ((They are on the bridge of Hell)).
- Al-Albanī, may Allah have mercy on him, said: This is an authentic chain of transmitters. ((Silsilat al-Aḥādīth aṣ-Ṣaḥīḥah)) by Al-Albanī 2/98.

When the Prophet (P.B.U.H) recited to theses verses, they said: "Describe for us, How is His shape, and how is His upper Arm, and how is His arm, whereupon, the Prophet (P.B.U.H) was more raged than the first time, then Gabriel (P.B.U.H) came to Him and said the same as he said before and brought him the answer of what they had asked about:

﴿They have not shown Allah His proper reverence—when on the Day of Judgment the ˹whole˺ earth will be in His Grip….the verse﴾. [39:67] (1)

Mujāhid said: Both the Hands of the All-Merciful are right.

[2532] Abū Muḥammad Abdullah ibn Ḥāmid informed us that Abū Bakr ibn Aḥmad ibn Isḥāq related to us that Bishr ibn Mūsā related to us that Al-Ḥumaydī related to us that Sufyān related to us that ʻAmr ibn Dinār related to us that ʻAmr ibn Aws Ath-Thaqafī that he heard the Abdullah ibn ʻUmar saying: the

The Messenger of Allah (P.B.U.H) said:

"The just will be seated upon pulpits of light, those who are fair with regards to their judgment and their family and those who are under them." (2)

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(1) **[2531] The assessment of the reliability of the chain of transmitters:**
- Its chain is weak:
- the compiler's sheikh, whom I could not find a biography.
- Muḥammad ibn Ḥāmid Al-Rāzī, sheikh of Aṭ-Ṭabarī, weak.
3 - Ibn Isḥāq is a Mudallis and he did not explicitly listen.
4 - Muḥammad Ibn Abī Muḥammad is Majhūl.
- In addition to being a transmitter, Sa'īd ibn Jubayr is a follower and he narrated it as Marfū'.

The authentication of Ḥadīth:
- It was recorded by aṭ-Ṭabarī in ((Jāmi` al-Bayān)) 24/28, 30/343 with the chain of transmitters cited by the compiler here.

(2) **[2532] The assessment of the reliability of the chain of transmitters:**
- Its chain includes ʻAbdullah ibn Ḥāmid, the compiler's sheikh, I did not find any Jarḥ or Ta'dīl about him, and this does not harm. Because the compiler's narration of the Ḥadīth is a copy of the Ḥadīth, and the Ḥadīth is proven by Al-Ḥumaydī, as the compiler narrated it here, and its chain of transmitters is authentic.

The authentication of Ḥadīth:
- It was recorded by Al-Ḥumaydī in his ((Musnad)) 2/268 (588) and Muslim in the book: The Emirate, Chapter: The Eminence of the Just Imām (1827). And Ibn Ḥibbān in his ((Ṣaḥīḥ)) as in ((Al-Iḥsān)) 10/337 in mentioning the news about describing the places of the just Imāms on the Day of Resurrection. (4485).

Al-Ḥusayn ibn Al-Faḍl and Al-ʻAkhfash said: The verse means the whole earth and the heavens are within His Power and under His control, It is similar to His statement:

﴿then ˹let him marry˺ a believing bondwoman possessed by one of you﴾ [4:25], meaning: Whatever they possessed, and It does not mean that possession is for the right hand away from the whole body. And Allah knows best.

Qur'ān 39: 68: Then Allah Almighty said:

﴿The Trumpet will be blown﴾

[2533] Abū Muḥammad Al-Ḥasan ibn Aḥmad informed us that Abdullah ibn Muḥammad ibn Muslim Al-Isfrāyīnī related to that Aḥmad ibn Muḥammad ibn Abī Rājā' Al-Maṣīṣī related to us that Wakī' related to us that Sufyān related to us, on the authority of Sulaymān At-Taymī, on the authority of Aslam al-ʻAjlī , o the authority of Bishr ibn Shighāf, that ʻAbdullah ibn ʻAmr, said: I asked the Messenger of Allah (P.B.U.H) about the Trumpet, so he said: **"It was a Trumpet blown therein."** (1)

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(1) **[2533] The assessment of the reliability of the chain of transmitters:**

- In it is Aḥmad ibn Muḥammad Al-Maṣīṣī, Sadūq, and the rest of its chain of transmitters is trustworthy.

The authentication of Ḥadīth:

- It was recorded by Aḥmad in his ((Musnad)) 2/192 (6805) and At-Tirmidhī in the book: The Description of the Resurrection, Chapter What came in the matter of pictures (2430) and he said: A Ḥasan Ḥadīth, but we know it from the Ḥadīth of Sulaymān At-Taymī.
- It was also recorded by Abū Dāwūd in the Book of the Sunnah, a chapter on the remembrance of resurrection and images (4742).
- And Ibn Ḥibbān in his ((Ṣaḥīḥ)) as in ((Al-Iḥsān)) 16/303 mentioned the news about describing images.
- And Al-Ḥākim in ((Al-Mustadrak)) 4/604 (8680) and he said: This chain of transmitters of this Ḥadīth is Ṣaḥīḥ, however, they did not report it.
- I said: They recorded it from the way of Sulaymān At-Taymī, in a similar manner, and they have it - except for Abū Dāwūd - on the authority of ʻAbdullah ibn ʻAmr that a Bedouin asked the Prophet (P.B.U.H). the talk.
- Furthermore, the Ḥadīth was graded Ṣaḥīḥ by Al-Albanī, may Allah have mercy on him. He commented: Although Sulaymān At-Taymī was unique in reporting it and that which At-Tirmidhī referred it to, it does not harm him, because he is

﴿And all those in the heavens and all those on the earth will fall dead﴾, meaning, they died, that is the second blow,

﴿except those Allah wills ˹to spare﴾, and the scholar differed over those whom Allah exempted in the verse:

[2534] Abū ʿAlī Al-Ḥusayn ibn Muḥammad ibn Muḥammad Al-Rūdhbārī informed us that Abū Al-Qāsim Abdullah ibn Aḥmad related to us that Muḥammad ibn Muṣaffā related to us that Baqqiyyah related to us, on the authority of ʿUmar ibn Muḥammad, on the authority of Zayd ibn Aslam, on the authority of his father, that Abū Hurayrah (may Allah be pleased with him) said: the Messenger of Allah (P.B.U.H) asked Gabriel (P.B.U.H) about those who are spared from death in His statement:

﴿And all those on the earth will fall dead, except those Allah wills ˹to spare﴾, [39: 68]

"They are martyrs carrying their swords around the Throne." (1)

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trustworthy and those above him are trustworthy, and that is why Al-Ḥākim said: The chain of transmitters is Ṣaḥīḥ.

- ((Taqrīb at-Tahdhīb)) by Ibn Ḥajar (689) (p. 123), ((Taqrīb at-Tahdhīb)) by Ibn Ḥajar 1/396, ((Al-Jarḥ wat-Taʿdīl)) by Ibn Abī Hatem 2/359, ((Ṣaḥīḥ Sunan At-Tirmidhī)) by Al-Albanī 3/ 100 (2586).

(1) **[2534] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak, including Baqiyyah Ibn Al-Walīd who is Mudallis. Also, I could not find him any biography. Similarly, it includes the compiler's sheikh, no Jarḥ or Taʿdīl was raised about him. It also includes Abū Al-Qāsim ʿAbdullah ibn Muḥammad Ash-Sharūtī, whose biography was not found.

The authentication of Ḥadīth:

- Baqiyyah ibn Al-Walīd followed Abū Usāmah Ḥammād ibn Usāmah Al-Qurashī with Al-Ḥākim in ((Al-Mustadrak)) 2/277 and he is trustworthy.
- It was also followed by Ismāʿīl ibn ʿAyyāsh, who is Ṣadūq, and the compiler narrated it, and it will come after this Ḥadīth.
- Al-Ḥākim reported it and said: Its chain of transmitters is Ṣaḥīḥ, but they record it.
- Adh-Dhahabī said: On the condition of Al-Bukhārī and Muslim ((Talkhīṣ Al-Mustadrak)) 2/734, and Al-Mundhiri indicated that it is proven in ((At-Targhīb wat-Tarhīb)) 2/216.
- Ibn Ḥajar said in ((Fatḥ Al-Bārī)) 11/371: Al-Ḥākim classified it as Saḥīḥ, and its men are trustworthy.

[2535] Abū ʻAbdullah ibn Fanjawayh Ad-Daynawayrī informed me while I was reading to him that Abū ʻAlī ibn Ḥabash Al-Muqrīʾ related to us that Abū Yaʾlā Aḥmad ibn Al-Muthanā Al-Mawṣilī read to me and I heard from him that Yaḥyā ibn Maʾīn related to us that Abū Al-Yamān, that is, Al-Ḥakam ibn Nāfiʿ related to us that Ismāʾīl ibn ʻAyyāsh related to us, on the authority of ʻAmr ibn Muḥammad, on the authority of Zayd ibn Aslam, on the authority of his father, that Abū Hurayrah (may Allah be pleased with him) said: The Prophet (P.B.U.H) asked Gabriel about this verse:

﴿And all those on the earth will fall dead, except those Allah wills ˹to spare﴾. [39: 68]

Who are those whom Allah spared them from death?" He said:

"They are The martyrs carrying their swords around the Throne, the angels will receive them on the Day of Judgment with the best of corundum and brocade, its dress is lighter than silk, its step will be the stretch of sight of men. They wander in Paradise, after they pass a long time in wandering, they will say: Let's go to our Lord to look how He decide between His creatures. Allah (May He be glorified) will smile at them and whoever Allah smiles at him, he will not be held for account." (1)

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(1) **[2535] The assessment of the reliability of the chain of transmitters:**

- Its chain of transmitters is Ḥasan, but Ismāʾīl ibn ʻAyyāsh's narration on the authority of ʻUmar ibn Muḥammad is similar to his narration on the authority of the Levantines.

The authentication of Ḥadīth:

- It was mentioned by Ibn Kathīr in ((Tafsīr al-Qurʾān al-ʻAẓīm)) 12/153 on the authority of Abū Yaʾlá in a similar manner.
- And he said: Its narrators are all trustworthy, except for Sheikh Ismāʾīl ibn ʻAyyāsh, for he is not known.
- I said: Sheikh Ismāʾīl ibn ʻAyyāsh is Abū Al-Yamān Al-Ḥakam ibn Nāfiʿ, as it was stated here explicitly in Al-Thalabi's narration, and he is trustworthy.
- And the Ḥadīth is authentic without saying (the angels will receive them on the Day of Resurrection...) until the end of the Ḥadīth. This addition was not mentioned by Abū Usāmah with Al-Ḥākim, nor by Baqiyyah ibn Al-Walīd with the compiler in the previous narration, and it is not far-fetched that this addition is (Shādhah) irregular and Allah knows best.
- And the Ḥadīth, as previously indicated, was recorded by Al-Ḥākim in ((Al-Mustadrak)) 2/277, and As-Suyūṭī attributed it to Abū Yaʾlá, as Al-Thaʾlabī narrated it here from him

[2536] Ibn Fanjawayh informed me that Abdullah ibn Yūsuf related to us that Al-Ḥusayn ibn Bakhtawayh related to us, ʿAmr ibn Thawr and Ibrāhīm ibn Abī Sufyān related to us that Muḥammad ibn Yūsuf Al-Firiyabī related to us that Sulaymān ibn Ḥayyān related to us, on the authority of Muḥammad ibn Isḥāq, on the authority of Yazīd Al-Riqāshī, that Anas ibn Mālik (may Allah be pleased with him) said: The Messenger of Allah (P.B.U.H) recited ﴿The Trumpet will be blown and all those in the heavens and all those on the earth will fall dead, except those Allah wills ˹to spare﴾, [39: 68]

At this, they said: "O Messenger of Allah, who are those whom Allah (may He be glorified) exempted from death?

He said: "They are Gabriel, Mikael, Israfel and the angel of death, Allah says: 'O angel of death, take out the soul of Israfel, so he will take Israfel's soul, then Allah says: O angel of death, who is remaining, then he says: May you be glorified and exalted, Gabriel and Mikael and the angel of death remained alive. Then Allah commands the angel of death to take out the soul of Mikael, so he will do that, and he falls like the great mountain. Then Allah asks, O angel of death! Who still alive? He will say: "May you be glorified and exalted, Gabriel and angel of death still alive; He will say: Die, O angel of death, so he will fall dead. Then Allah will say: O Gabriel, Who remained alive, so Gabriel will say: "May You be blessed and glorified, You are the Owner of Majesty and honor, Your Face is everlasting and Gabriel is the dead and mortal. At this, Allah will say to Gabriel: You must die, O Gabriel, so he falls down in prostration, whose wings flapping, then he will say: "May You be glorified, You are blessed and exalted, You are the Owner of Majesty and Honor. (1)

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also, and I did not find it in the Musnad or in his Mu'jam. And Allah knows best. As-Suyūṭī also attributed it to Daraqutnī in ((Al-Ifrād)), Ibn Al-Mundhir, Ibn Mardawayh, and Al-Bayhaqī in ((Al-Ba'th)). ((Ad-Durr al-Manthūr)) by As-Suyūṭī 5/630, and the sayings of the scholars were quoted in the previous narration.

(1) **[2536] The assessment of the reliability of the chain of transmitters:**
- Weak for the following:
- Yazīd Al-Raqāshī is weak.
- Muḥammad ibn Isḥāq is a mudallis and made ʿan'anah (literally transmitting using the word ʿAn).
- ʿAbdullah ibn Yūsuf, I could not find him.
- In addition to ʿAmr ibn Thawr and Ibrāhīm Ibn Abī Sufyān, No criticism or praise

[2537] Abdul Raḥaman ibn Aḥmad ibn Ja'far informed me that Ḥājib ibn Aḥmad ibn Yarḥam related to us that Muḥammad ibn Ḥammād related to us that Muḥammad ibn Al-Fuḍayl related to us, on the authority of Sulaymān At-Taymī, on the authority of Abū Naḍrah, that Jābir (may Allah be pleased with him), commented on Almighty's statement:

﴿The Trumpet will be blown and all those in the heavens and all those on the earth will fall dead, except those Allah wills ˹to spare﴾, [39: 68], saying: Moses from among those who were exempted from swooning away, since he swooned before in the worldly life. This is proven by the following: (1)

[2538]'Uqayl ibn Aḥmad informed me that Abū Al-Farj Al-Baghdādī informed them, on the authority of Muḥammad ibn Jarīr that Abū Kurayb related to us that 'Abdah ibn Sulaymān related to us that Muḥammad ibn 'Amr related to us that Abū Salamah related to us, that Abu Hurayrah (may Allah be pleased with him) said:

"In the market of Medina, a Jew said 'No! By the One who chose Mūsa above all humans.'" He said: "A man from the Ansār raised his hand and struck him in his face. He said 'You say this while Allah's Prophet (P.B.U.H) is among us?' So the Messenger of Allah (P.B.U.H) said:

﴿And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom Allah wills. Then it will blow another time and behold, they will be standing, looking on﴾. (39:68).

"So I shall be the first to raise his head and there will be Mūsa holding on

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was raised about them

The authentication of Ḥadīth:

- As-Suyūṭī attributed it in ((Ad-Durr al-Manthūr)) 5/630 to Al-Firiyabī.
- Similarly, 'Abd ibn Ḥamīd and Abī Naṣr As-Sijzī in ((Al-Ibānah)) and Ibn Mardawayh on the authority of Anas with it.

(1) **[2537] The assessment of the reliability of the chain of transmitters:**

- It includes the compiler's sheikh 'Abd al-Raḥmān ibn Aḥmad ibn Ja'far, I did not find his biography, and the rest of its chain of transmitters is Ḥasan, and it is narrated as Mawqūf according to Jābir, may Allah be pleased with him.

The authentication of Ḥadīth:

- As-Suyūṭī attributed it in ((Ad-Durr al-Manthūr)) 5/631 to Ibn Al-Mundhir.

to one of the supports of the Throne. So I will not know if he raised his head before me, or if he was one of those whom Allah made the exception for." (1)

According to Ka'b Al-Aḥbār: They will be twelve whom Allah spared from death, the holders of the Throne, Gabriel, Mikael, Israfel, and the angel of death.

Aḍ-Ḍaḥāk said: They are Riḍwān, Al-Hūr, Mālik and the guards of Fire.

Qatādah stated: Allah alone knows what it denotes.

According to Al-Ḥasan: {except those Allah wills ˹to spare}, it means: Allah alone. (2)

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(1) **[2538] The assessment of the reliability of the chain of transmitters:**

- Its chain includes the compiler's sheikh, 'Aqīl ibn Muḥammad ibn Aḥmad, I did not find his biography, and this does not harm the compiler's narration of this Ḥadīth, but it is a copy of the Ḥadīth, and the Ḥadīth is narrated by aṭ-Ṭabarī.

The authentication of Ḥadīth:

- Aṭ-Ṭabarī recorded it in ((Jāmi` al-Bayān)) 24/31 with the chain of transmitters that the compiler narrated from him here, and its chain of transmitters is Ḥasan, and At-Tirmidhī also recorded it in the chapters of interpretation, in Surat Az-Zumar (3245) on the authority of Abū Kurayb with it. He said this is a good Ḥadīth.
- And Aḥmad in ((al-Musnad)) 2/450 (9821), and Ibn Mājah in the book: Zuhd, chapter: Remembrance of the Resurrection (4274) and Ibn Ḥibbān in his ((Ṣaḥīḥ)) as in ((Al-Iḥsān)) 16/301, chapter of his telling him, peace be upon him, about resurrection.
- I said: They all narrated it from the route of Muḥammad ibn 'Amr with it from the Ḥadīth of Abū Hurayrah. And Muḥammad ibn 'Amr is Sadūq, so its chain of transmitters is Ḥasan. But the Ḥadīth is Ṣaḥīḥ.
- This is due to Al-Bukhārī's narration from another way, on the authority of Abū Hurayrah. Book: Hadiths of the Prophets, Chapter: His saying, the Most High: {And Jonah was indeed one of the messengers} [Qur'ān: 37: 139] (3414).

(2) ((Al-Jāmi' li 'Aḥkām Al-Qur'ān)) by Al-Qurṭubī 15/280.

- I said: The designation of those whom Allah excluded from being electrocuted cannot be done except with firm evidence, and the one with whom the evidence is proven are the martyrs, and it stops with other than them until evidence is proven.
- As for what was stated in the right of Moses, peace be upon him, yes; The Ḥadīth in it is proven, but it is not explicit in the exception, as it was mentioned in it that he, peace and blessings be upon him, said: ((...So I will not know if he raised his head before me, or if he was one of those whom Allah made the exception for)).
- Ibn Kathīr, may Allah have mercy on him, said in ((Tafsīr al-Qur'ān al-'Aẓīm)) 10/436 in Surat An-Naml: (So whoever is in the heavens and the earth will panic except those whom Allah wills, and they are the martyrs, for they are alive with their Lord and provided for).

It has been said: It refers to the scorpions and snakes of Fire.

﴿Then it will be blown again﴾, meaning: It was blown again in the Trumpet, ﴿and they will rise up at once﴾, they will rise up from their graves ,

﴿looking on in anticipation﴾, looking at resurrection, and it has been said: They will be waiting Allah's judgment upon them.

The sages said: the wisdom behind blowing in the Trumpet is that Allah made it a sign by which the wise man will conceive the end of the matter and the resurrection of the people.

Qur'ān 39: 69 ﴿The earth will shine with the light of its Lord}, the earth will be bright with the light of its Lord.

'Ubayd ibn 'Umayr recited it {Ushriqat} on the passive form, as if it has been made enlightened, ﴿with the light of Its Lord﴾, the majority of scholars are of the view that the earth will be illuminated by the Light of its Lord, that is will be when the All-Mercifully will come to judge between His creatures, at this, His light will be as clear as the sun in the cloudless day.

Aḍ-Ḍaḥāk: the earth will shine by the Judgment of its Lord.

According to As-Suddī: The earth will shine by the Justice of Its Lord.

It was said: On the Day of Judgment, Allah will create a special light He will cover the face of the earth with it, so it will shine with it.

It was said: Allah (may He be glorified and exalted), so the earth will shine with it.

The term 'Arḍ' refers her to the courtyards of the Day of Judgment. (1)

(1) Al-Rāzī said in ((Mafātīḥ al-Ghayb)) 17/27: This aforementioned land is not the land on which he is sitting now, with the evidence of His saying, the Most High: {Watch for˹ the Day ˺when˹ the earth will be changed into a different earth} [Qur'ān: 14: 48] and with the evidence of His saying, the Most High: {And the earth and mountains will be lifted up and crushed with one blow} [Qur'ān 69: 14] Rather, it is another land that Allah Almighty will create for the gathering on the Day of Resurrection.
- Benefit: These verses from Surat Az-Zumar are from the interpretation of Al-Fakhr Al-Rāzī himself with certainty, because during the interpretation of 15/27 of it, he referred to a book of his that he called ((Ta'sīs at-Taqdīs)) and it is undoubtedly

﴿The record ˹of deeds˺ will be laid ˹open˺, the prophets and the witnesses will be brought forward﴾,

According to ibn ʻAbbās (may Allah be pleased with both of them): It means those who bear witness that the Messengers conveyed the message of their Lord.

As-Suddī said: It refers those who died martyrs in obedience of Allah.

Another view held that it means the guardians, this is proven by Allah's statement:

﴿Each soul will come forth with an angel to drive it and another to testify﴾.

﴿The earth will shine with the light of its Lord, the record ˹of deeds˺ will be laid ˹open˺, the prophets and the witnesses will be brought forward—and judgment will be passed on all with fairness. None will be wronged﴾

Qur'ān 39: 70-71 ﴿Every soul will be paid in full for its deeds, for Allah knows best what they have done﴾ Those who disbelieved will be driven to Hell}, meaning: the disbelievers will be dragged on their faces harshly,

﴿in ˹successive˺ groups﴾,

Each group comes after the other in succession, from every nation on its own.

Abū ʻUbaydah and Al-Akhfash said: They will be groups is dispersion, the singular form of it is Zumarā (a group).

﴿When they arrive there, its gates will be opened﴾, the seven gates of the Hell were opened and they were closed before that.

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his, and he also mentioned it at the end of the surah, the date of his completion of it, and that is the year (603). And it was one year before his death, and it is known that Al-Rāzī did not complete his interpretation, but he reached it according to an unknown limit, then another scholar completed it, and the border between their interpretations was not distinguished.

- Then the versed scholar, investigator ʻAbd al-Rahmān ibn Yaḥyá al-Muallamī, has a valuable research on the interpretation of Al-Fakhr Al-Rāzī, in which he clarified with diligence based on induction and observation the points of diferences of Al-Rāzī's interpretation from others. Let those who seek benefit check it. The thesis was printed as part of a group of letters prepared and commented on by Mājid ibn "Abdul ʻAzīz Az-Ziyadī. And the name of the thesis: ((A collection containing the letters of the scholar ʻAbd al-Rahmān ibn Yaḥyá al-Ma'lamī.

The reciters have differed over His statement: {Futiḥat}, the Kufans recited it with Takhfīf , whereas the other recited read it with Tashdīd by way of plurality

﴿And its keepers said to them﴾ by way of rebuke and reprimand for them,

﴿Did messengers not come to you from among yourselves, reciting to you the revelations of your Lord and warning you of the coming of this Day of yours?" The disbelievers will cry, "Yes ˹indeed˺! But the decree of torment has come to pass against the disbelievers﴾, that is Allah's statement:

﴿Will surely fill up Hell with jinn and humans all together﴾ [11:119]

Qur'ān 39: 72 ﴿It will be said to them, "Enter the gates of Hell, to stay there forever." What an evil home for the arrogant!﴾.

[the verse: 73]

Allah (may He be glorified and exalted) said

﴿And those who were mindful of their Lord will be led to Paradise in ˹successive˺ groups﴾, ridding, ﴿When they arrive at its ˹already˺ open gates﴾, the wāw denotes the case here, it figuratively states that the gates of Paradise will be opened, wāw was inserted here to show that it was opened before their coming, and it was omitted from the previous verse as it was closed before their coming.

Another view held that wāw was put here as the gates of Paradise are eight, whereas the gates of Fire are seven.

[2539] Our Sheikh Abdullah ibn Ḥāmid reported from Abū Bakr ibn 'Abdash (may Allah have mercy on both of them) that this wāw is called wāw of the eight, that is, the Arabs used to count numbers form one to eight and before eight they would add 'and', they would say: Five, six, seven, and eight, this is proven by His statement:

﴿Which Allah unleashed on them non-stop for seven nights and eight days﴾ [69:7] and He Almighty said:

﴿It is the believers˺ who repent, who are devoted to worship﴾ upon mentioning the eights attribute, He said ﴿and forbid evil﴾ [9:112]

﴿Some will say, "They were three, their dog was the fourth," while others will say, "They were five, their dog was the sixth﴾ [18:22]

He said as well:

﴿Previously married or virgins﴾ [66:5]

It was said: Wāw was used in description of Paradise indicates that Allah's Mercy has overcome His wrath and His punishment.

﴿Its keepers will say, "Peace be upon you! You have done well, so come in, to stay forever﴾

According to Qatādah: When they arrive at the gates of Paradise, after passing over the Ṣirāt, where they will be detained on a bridge between Paradise and Hell, and any injustices that existed between them in this world will be settled until they have all been purified from sin through this trial. Then permission will be granted for them to enter Paradise. At this, Riḍwān will say to them:

﴿Peace be upon you! You have done well, so come in, to stay forever﴾.

[2540] Abū Ṣāliḥ Shu'ayb ibn Muḥammad Al-Bayhaqī (may Allah have mercy on him) informed us that Abū Ḥātim Makkī ibn ʿAbdān At-Tamīmī related to us that Abū Al-Azhar As-Sillitṭī related to us that Rawḥ ibn ʿUbadah Al-Qaysī related to us that Ismā'īl related to us, on the authority of Abī Isḥāq, on the authority of ʿĀṣim ibn Ḍamrah, that ʿAlī (may Allah be pleased with him) that he was asked about this verse:

﴿And those who were mindful of their Lord will be led to Paradise in successive˹ groups. When they arrive at its ˹already˺ open gates﴾, so he said: They will be taken to the gates of Paradise; when they reach it, they will find at its gates a tree underneath it, two springs flows out, so they will go to one of them, so they purified at it, so the delight of happiness will appear form them, their skins will never be dusty, nor their hairs will be disheveled, as if they as if they will oiled with oil, then they will go to the other one and they will drink from it, so it will clear whatever harm or injury in their belly. Then the angels will receive them at

the gates of Paradise, saying:" Peace be upon you! You have done well, so come in, to stay forever." And the each group of boys receive his companion, they will be roaming him in the same as the absent who came back after he was absent for long, saying: "Rejoice, Allah Almighty had prepared for you such and such. One of the boys will go to his mates of their wives will be large eyed maidens (houris), saying: This is so and so, mentioning his name in the world, had come, so they will ask: Have you seen him?" He will answer: Yes, I did, accordingly they will be very happy that they will come out to the threshold of the door and He will come and enters, so he will find cups set at hand, fine cushions lined up, and ⌜splendid⌝ carpets spread out. Then he looks at the foundation of his building, so he will find it based on stones of pearls between green, red, yellow and white, then he will lie on a sofa, then he will be raise to the roof, had it been that Allah (may He be glorified) destined from him to remain steadfast, he would have lost his sight, since it looks like lighting. Whereupon, he will say: "Praise be to Allah for guiding us to this. We would have never been guided if Allah had not guided us, then the angels will call out to them: "This is Paradise that you inherited for what you did in the world." (1)

The scholars of Arabic differed over the apodosis of His statement: {Ḥatā ʿIdhā}, some of them said: Its apodosis is {Futtiḥat} and wāw here is interjected and raised, its implication is when they reach it, their gates will be open, as in His statement:

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(1) **[2540] The assessment of the reliability of the chain of transmitters:**

- It includes the compiler's sheikh, Abū Ṣāliḥ Shuʾayb ibn Muḥammad al-Bayhaqī, is Mastūr, and the rest of its chain of transmitters is Ḥasan.

The authentication of Ḥadīth:

- It was recorded by Ibn Al-Mubārak in ((Az-Zuhd)) (p. 509), Al-Baghawī in ((Al-Jaʿdiyāt)) (p. 374), Aṭ-Ṭabarī in ((Jāmiʿ al-Bayān)) 24/35, ʿAbd Al-Razzāq in ((Tafsīr al-Qurʾān)) 2/176, and Aḍ-Ḍiyāʾ Al-Maqdisī in ((Al-Ḥadīth Al-Mukhtārah)) 2/160, 162, and Ibn Abī Ḥātim in ((Tafsīr al-Qurʾān al-ʿAẓīm)) 10/3262 all of them on the authority of Abi Isḥāq on the authority of ʿAṣim ibn Ḍamrah on the authority of ʿAlī, may Allah be pleased with him, as Mawqūf.
- In addition, As-Suyūṭī also attributed it to Ibn Rahawayh, ʿAbd ibn Ḥamīd, and Ibn Abī Ad-Dunyá in Ṣifat al-Jannah, and Al-Bayhaqī in Al-Baʾth ((Ad-Durr)) 5/639.

﴿Indeed, We granted Moses and Aaron the standard ˹to distinguish between right and wrong˺—a light and a reminder for the righteous﴾ [21:48], meaning: a light.

According to another view: its apodosis is His statement:

﴿And its keepers said to them﴾, and wāw here dropped, its implication: When they reach it while its gates have been opened, its keepers will say, "Peace be upon you! You have done well, so come in, to stay forever, so they will enter it and say: All praise be to Allah.

Abū ʿUbaydah said: Its apodosis is omitted here since the Arab used to do that when the speech denotes it.

Qur'ān 39: 74 Allah (May He be glorified) said:

{The righteous will say, "Praise be to Allah Who has fulfilled His promise to us, and made us inherit the ˹everlasting˺ land﴾,

It refers to the land of Paradise, that is, Allah's statement:

﴿Surely, following the ˹heavenly˺ Record, We decreed in the Scriptures: "My righteous servants shall inherit the land﴾ [21:105]

to settle in Paradise wherever we please." How excellent is the reward of those who work ˹righteousness˺!}

﴿To settle in Paradise wherever we please." How excellent is the reward of those who work﴾.

Qur'ān 39: 75 ﴿You will see the angels all around the Throne﴾, surrounding the Throne, {all around the Throne}, (Min) was joined her for confirmation.

﴿They glorify the praises of their Lord﴾, the will enjoy remembering of Allah, not out of obligation as there will be no obligation on this Day,

﴿For judgment will have been passed on all with fairness﴾, namely, between the People of Paradise and the People of Hell.

﴿And It will be said: "Praise be to Allah-Lord of all worlds!﴾.

[2541] Shu'ayb informed us that Makkī related to us that Abū Al-Azhar

related to us that Rawḥ related to us that Sa'īd related to us, that Qatādah commented on this verse this: Allah Almighty opened the first of creation with Praise, saying:

﴿All praise is for Allah Who created the heavens and the earth and made darkness and light. Yet the disbelievers set up equals to their Lord ˹in worship﴾ [6:1] and concluded it with praise, saying:

﴿And it will be said, "Praise be to Allah—Lord of all worlds!﴾ [39: 75] (1)

[2542] Ibn Fanjawayh informed us that Abdullah ibn Yūsuf ibn Aḥmad ibn Mālik related to us that Abū Ṭalḥah Aḥmad ibn Muḥammad ibn Abdul Karīm Al-Fazārī related to us that Naṣr ibn ʿAlī related to us that Abdul Raḥaman ibn ʿUthmān related to us, on the authority of ʿAbbād ibn Maysarah, on the authority of Muḥammad ibn Al-Munkadir, that ibn ʿUmar said: the Prophet (P.B.U.H) recited Surat Az-Zumar while he was on the Pulpit, so the pulpit moved twice. (2)

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(1) **[2541] The assessment of the reliability of the chain of transmitters:**
- Its chain includes the compiler's sheikh, Shu'ayb ibn Muḥammad al-Bayhaqī, Mastūr, and the rest of its chain of transmitters is Ḥasan.

The authentication of Ḥadīth:
- It was narrated by ʿAbd Al-Razzāq with an authentic chain of transmitters in ((Tafsīr al-Qur'ān)) 2/177, and it was also narrated by aṭ-Ṭabarī in ((Jāmi` al-Bayān)) 24/68, and As-Suyūṭī attributed it in ((Ad-Durr al-Manthūr)) 5/642 to ʿAbd ibn Ḥamīd and Ibn Al-Mundhir.
- I said, and the first verse is from Surat Al-An'am, verse (1).

(2) **[2542] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters is weak.
- This is due to the weakness of three of its narrators, namely Aḥmad ibn Muḥammad Al-Fazāri, ʿAbd al-Raḥmān ibn ʿUthmān Abū Baḥr Al-Bakrawī, and Abad ibn Maysarah Al-Minqarī, in addition to the fact that I could not find a biography for sheikh Ibn Fanjawayh ʿAbdullah ibn Yūsuf.

The authentication of Ḥadīth:
- It was recorded by Aṭ-Ṭabarānī in ((al-Mu'jam al-Awsat)) 8/171, and Ibn ʿUday in ((al-Kāmil)) 4/341, and Adh-Dhahabī in ((Mizān al-I'tidāl)) 4/43 and al-'Aqīlī in ((al-Ḍu'fā al-Kabīr)) 2/335 all of them narrated from the path ʿAbd al-Raḥmān ibn ʿUthmān Abī Bahr al-Bakrāwī.
- Al-Haythamī said in ((Majma' az-Zawā'id)) 2/417 It was narrated by Aṭ-Ṭabarānī

Surat of the believer [1]
In the Name of Allah, the Most Gracious, the Most Merciful

Al-Ustādh al-Imām Abū Isḥāq Aḥmad ibn Ibrāhīm Ath-Tha'labī An-Naysabūrī informed us that Ath-Thamālī said: This Surah was so called because of Kharbīl the believer of Pharaoh's family.

It was revealed in Mecca, [2] it consists of four thousand nine hundred and

via Abū Bahr Al-Bakrawī on the authority of ʿAbbād ibn Maysarah, and both of them are weak.

(1) This surah was named in the Sunnah as "Hamm al-Mu'min." At-Tirmidhī narrated in the book: Virtues of the Qur'ān, Chapter: What came about the merits of Surat Al-Baqarah (2879), and Al-Dārimī in ((Al-Sunan)) (3429) on the authority of ʿAbd al-Raḥmān Ibn Abī Bakr Ibn Abī Mulaykah al-Mulaykī on the authority of Zurarah ibn Muṣʿab on the authority of Abū Salamah on the authority of Abū Hurayrah, he said: The Messenger of Allah (P.B.U.H) said: ((If anyone recites in the morning Hā Mīm al-Mu'min (Al-Qur'ān, 40:1-3) to 'to Him is the final return' and the Throne Verse (Al-Qur'ān, 2:255) he will be guarded by them till the evening, and if anyone recites them in the evening he will be guarded by them till the morning)).
- According to At-Tirmidhī: This is a Gharīb Ḥadīth, and some scholars criticized ʿAbd al-Raḥmān Ibn Abī Bakr Ibn Abī Mulaykah al-Mulaykī concerning his memorization.
- Ibn Kathīr attributed it in ((Tafsīr al-Qur'ān al-ʿAẓīm)) 12/166 to Al-Bazzār and said - Al-Bazzār - we do not know that it was narrated except with this chain of transmitters.
- I said: The Ḥadīth was graded weak by sheikh Al-Albanī, may Allah have mercy on him, in ((Ḍa'īf Sunan At-Tirmidhī)) (pp. 341-342) Ibn ʿAshūr said: With this name, it became famous in the Qur'ans of the East. ((At-Taḥrīr wat-Tanwīr)) 24/75. I said: And with this name it was translated by Al-Bukhārī 6/126, At-Tirmidhī 5/374, and Al-Ḥākim in ((Al-Mustadrak)) 2/474.

(2) Abū Ḥayyān transferred consensus that It was revealed in Mecca in ((Al-Baḥr Al-Muḥīt) 7/429.
- In addition, Al-Ḥasan Al-Baṣrī used to say that it was Meccan except for His saying, the Most High: {And glorify the praises of your Lord} [Qur'ān: 40:55], because he is of the view that it was revealed regarding the imposition of the five daily prayers and their times. He also believes that the imposition of five prayers and their times

sixty letters, one thousand one hundred and ninety-seven words, and eighty-five verses.

The virtue of the Surahs that starts with Ḥā Mīm

[2543] Al-Ustādh Abū Al-Ḥusayn ʿAlī ibn Muḥammad ibn Al-Ḥusayn Al-Khabbāzī (may Allah have mercy on him) related to us that Abū Ash-Shaykh Al-Aṣfahānī related to us that Muḥammad ibn Abī Āṣim related to us that Ibrāhīm ibn Sulaymān Al-Ḥarānī related to us that ʿUthmān Al-Muzanī related to us that ʿAbdul Qudūs ibn Ḥabīb related to us, on the authority of Al-Ḥasan, that Anas reported the Messenger of Allah (P.B.U.H) as saying: "The Surahs starting with Hā Mīm is the preamble of the Quran." (1)

[2544] Abū Muḥammad Al-Rūmī informed us that Abū Al-ʿAbbās As-Sarrāj informed us that that Qutaybah related to us that, ibn Lahīʾah related to us, from Yazīd ibn Abī Ḥabīb that Al-Jarrāḥ ibn Abī Al-Jarrāḥ related to him

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did not take place except in Medina, but that it was obligatory in Makkah to perform two rak'as every day without timing.

- Ibn ʿĀshūr said: It is based on a weak basis on a weak one, because the majority of scholars held that the five daily prayers were obligatory in Mecca in its rituals, provided that it is not necessary that what is meant by glorification in that verse be the prayers, rather it is interpreted according to the apparent meaning of its wording, that is, every words glorifies and exalts Allah Almighty. ((At-Taḥrīr wat-Tanwīr)) by Ibn ʿĀshūr 24/75, and see ((Ruh al-Maʾānī)) by Al-Alūsī 24/39.

(1) **[2543] The assessment of the reliability of the chain of transmitters:**

- Its chain is extremely weak at least.
- It includes ʿAbdul Qudūs ibn Ḥabīb, Matrūk, and some of them declared him a liar.
- It also contains a group of narrators whose biographies I could not find.

The authentication of Ḥadīth:

- As-Suyūṭī attributed it in ((Ad-Durr al-Manthūr)) 5/643 to Abi Al-Sheikh, Abī Nuʿaym and Al-Daylamī, all of them on the authority of Anas. I did not find it with Abū Nuʿaym in "Ḥilyat al-Awliyāʾ" or with ad-Daylamī in "Al-Firdaws".
- the authority Al-Albanī, may Allah have mercy on him, said: It is fabricated (Mawḍūʾ). ((Ḍaʾīf al-Jāmiʾ)) (2800) (p. 412) and attributed it to Abū ash-Sheikh in the book Ath-Thawāb.
- I said: It was narrated as Mawqūf from the Ḥadīth of ʿAbdullah ibn Masʾūd.
- Narrated by Al-Ḥākim in ((Al-Mustadrak)) 2/474, and Ibn Abī Shaybah in his ((Muṣannaf)) 6/153, and Al-Bayhaqī in ((Shu`b Al-Imān)) 2/483, and the chain of transmitters of Ibn Abī Shaybah is Ṣaḥīḥ.

that ibn ʿAbbās said:

"Everything has an essence and the essence of the Qur'ān of Hā Mīm. (1)

[2545] Abū al-Ḥasan Aḥmad ibn Muḥammad ibn Ya'qūb al-Qaṣrī informed us in it, saying: Abū ʿAlī aṣ-Ṣaffār in Baghdād, he said: Sa'dān ibn Naṣr said.

[2546] Al-Khabbāzī informed us that Ash-Shadhā'ī related to us that ibn Al-Munādī related to us, on the authority of Sa'dān ibn Naṣr that al-Muʿtamir ibn Sulaymān al-Raqqī related to them, that al-Khalīl ibn Murrah said in a Mursal Ḥadīth (Incompletely Transmitted Hadith), that the Prophet (P.B.U.H) used to say:

"The Hā Mīms are seven, and the gates of Hell are seven, Al-Ḥuṭamah, Laẓā, As-Sa'īr, Ṣaqar, al-Hāwiyah, and al-Jaḥīm. On the Day of Judgment, each one of them will come at the gate of one of them, saying: Those who used to recite me will never enter the Fire." (2)

[2547] ʿAlī ibn Muḥammad ibn Al-Ḥusayn informed us that Abū Ja'far Muḥammad ibn Abdullah ibn Barzah related to us that Abū ʿAlī Aḥmad ibn Bishr al-Marthadī related to us that Isḥāq ibn Ismā'īl aṭ-Ṭālqānī related to us that Ja'far ibn ʿAwn related to us that, on the authority of Mis'ar, that Sa'd ibn Ibrāhīm, said: the Surahs starting with Hā Mīm would be called al-ʿArā's (the brides). (3)

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(1) **[2544] The assessment of the reliability of the chain of transmitters:**
- Its chain is weak, including, Ibn Lahī'ah who is weak. It also includes Abū Muḥammad al-Rūmī, for whom I could not find a biography.

The authentication of Ḥadīth:
- As-Suyūṭī also attributed it to Abū ʿUbayd in ((Faḍā'il Al-Qur'ān)) ((Ad-Durr al-Manthūr)) 5/643.

(2) [2545, 2546] The assessment of the reliability of the chain of transmitters:
- Its chain is weak. For the following:
- Weakness of Khalīl Ibn Murrah.
- The Inqiṭā' (broken chain) between Al-Khalīl ibn Murrah and the Prophet (P.B.U.H).

The authentication of Ḥadīth:
- It was recorded by Al-Bayhaqī in ((Shu'ab Al-Imān)) 2/485 from the way of Sa'dān ibn Naṣr, in a similar manner.
- The Ḥadīth was classified him as weak by the scholar Al-Albanī, may Allah have mercy on him, in "Ḍa'īf Al-Jāmi'" (2802).

(3) **[2547] The assessment of the reliability of the chain of transmitters:**

It was narrated from the Prophet (P.B.U.H) said:

"Everything has a fruit and the fruit of the Quran is the Surahs starting with Hā Mīm, they are good pastures, fertile and neighboring, whoever would like to feed on the pastures of Paradise, let him recites Surah starting with Ḥā Mīm. (1)

Ibn Mas'ūd said: When I would recite Ḥā Mīms, I would fall in pastures, so I would recite them smoothly.

Moreover, the Prophet (P.B.U.H) said:

"The Hā Mīms in the Quran looks like the wraps in the clothes."

Ibn Sirīn said: A man saw in his dream seven beautiful maids in one place, the like of their beauty, he had never seen, so he said to them: "For whom you are?" They replied: "For the one who recites Hā Mīm.

The virtues of this Surat (Ghāfir):

[2548] Ibn Fanjawayh informed us that Ẓifrān related to us that Abū Muḥammad ibn Abī Ḥātim related to us that Al-Ḥasan ibn Muḥammad ibn Aṣ-Ṣabbaḥ related to us,

[2549] Al-Khabbāzī informed us that Ẓifrān related to us that ibn Abī

- In it Abū Ja'far Muḥammad ibn 'Abdullah ibn Barzah, his command was not praised.
- I said: It does not harm, the tradition is confirmed.

The authentication of Ḥadīth:

- It was recorded by Al-Dārimī in his ((Sunan)) (3465) and Ibn Abī Shaybah in his ((Muṣannaf)) 6/153 (30284) both of them on the authority of Ja`far ibn Awn in a similar manner. And their chain of transmitters is Ḥasan.

(1) As-Suyūṭī attributed it in ((Ad-Durr al-Manthūr)) 5/644 to Ibn Al-Ḍarīs, on the authority of Isḥāq ibn 'Abdullah, he said, "We have heard that The Messenger of Allah (P.B.U.H) said: ((For every tree there is a fruit…)) The Ḥadīth is at length. Ad-Daylamī mentioned it in ((Musnad Al-Firdaws)) 3/539 on the authority of Ubayy Ibn Ka`b, and he said it: ((Whoever is pleased to graze in the gardens of Paradise, let him recite surahs that starts with Ḥā Mīm ((.

- Ibn Mardawayh narrated on the authority of Samurah ibn Jundub, with a chain of transmitters attributed to him, and his wording is: "The hoverflies are a garden of the gardens of Paradise." As-Suyūṭī attributed it to him in ((Ad-Durr al-Manthūr)) 5/643.
- Al-Albanī, may Allah have mercy on him, said about the Ḥadīth of Samrah: Very weak. ((weak mosque)) (p. 412).

Dawūd related to us that Muḥammad ibn Āṣim related to us that:

[2550] Al-Khabbāzī informed us that ibn Ḥabash related to us that Abū Al-'Abbās Muḥammad ibn Mūsā Ad-Daqqāq related to us that 'Abdullah ibn Rawḥ al-Madā'inī related to us. (1)

They said: Shābanah ibn Siwār related to us that Makhlad ibn Abdul Wāḥid related to us, on the authority of 'Alī ibn Zayd, on the authority of 'Aṭā ibn Abī Maymūnah, on the authority of Zirr ibn Ḥubaysh, that Ubayy ibn Ka'b reported the Prophet (P.B.U.H) as saying:

"Whoever recites Ḥā Mīm, that is, Surat the believer, no prophet's soul, a truthful, or a martyr, except they pray for him and ask forgiveness from him."

In the Name of Allah, the Most Gracious, the Most Merciful

Qur'ān 40: 1: Allah (may He be glorified and exalted) said: ﴿Ḥā Mīm﴾

[2551] Abū Abdullah ibn Fanjawayh Daynawayrī informed us that Abū 'Alī ibn Ḥabash Al-Muqrī' related to us that Abū Al-Qāsim ibn Al-Faḍl related to us that 'Alī ibn Al-Ḥusayn related to us that Ja'far ibn Musāfir related to us that Yaḥyā ibn Ḥassān related to us that Rishdīn related to from Al-Ḥasan ibn Thawbān, 'Ikrimah that the, reported the Messenger of Allah (P.B.U.H) as saying

"Ḥā Mīm is one of the Names of Allah (May He be glorified), and it is the keys of the treasures of your Lord." (2)

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(1) **[2548 - 2549 - 2550] The assessment of the reliability of the chain of transmitters:**
- Its chain is weak, including Makhlad ibn 'Abdul Wāḥid and 'Alī ibn Zayd, both are weak, and there is someone whose biography I could not find.
- This Ḥadīth is about the virtues of the surahs, the topic of which the compiler divided in his interpretation, so he mentioned what is appropriate for each surah.
- Ibn al-Jawzī said: The Ḥadīth about the virtues of the surahs is undoubtedly Mawḍū'.
- Ash-Shawkānī said: This Ḥadīth is all false and fabricated paths.
- I said: We have already discussed this Ḥadīth and its transcription.

(2) **[2551] The assessment of the reliability of the chain of transmitters:**
- Its chain is weak.
- Rishdīn ibn Sa'd is weak.
- Because of there a broken chain between 'Ikrimah and the Prophet (P.B.U.H).

The authentication of Ḥadīth:
- This was narrated on the authority of Ibn 'Abbās. Narrated by Abū 'Alī and Ibn

[2552] ʿAbdullah ibn Ḥāmid Al-Wazān informed us that Makkī ibn ʿAbdān related to us that ʿAbdullah ibn Hāshim related to us that ʿAbdul Raḥaman ibn Mahdī related to us that Shu'bah related to us, said: I asked As-Suddī about (Ḥā Mīm), so he said: Ibn ʿAbbās said: It is Allah's Greatest Name. (1)

ʿIkrimah quoted ibn ʿAbbās as saying: (Alif Lām Rā'), and (Ḥā Mīm), and (Nūn) are the individual letters.

Also, Al-Walibī reported from him that Hā Mīm is an oath by which Allah took, and it is one of the Names of Allah (May He be glorified).

Qatādah said: (Hā Mīm) is one of the Names of the Qur'ān.

Mujāhid said: It refers to the openings of the Surahs.

Al-Quraẓī said: Allah took an oath by His Forbearance and His Sovereignty that he would never punish anyone who said there is no deity but Allah, sincerely believing in Him.

According to Ash-Sha'bī: It is the slogan of the Surah.

ʿAṭā ibn Abī Muslim Al-Khurasānī: Ḥā' is the first letter of the Name of Allah Ḥalīm (Forbearer), Ḥamīd (Praiseworthy), Ḥanān (Compassionate), and Ḥakīm (All-Wise). Mīm is the first letter of His Names: Malik (the Sovereign), Majīd (the Glorious), and Mannān (the Benefactor).

This is affirmed by what Anas ibn Mālik (may Allah be pleased with him) narrated that He said: One of the Bedouins asked the Messenger of Allah (P.B.U.H): What is Ḥā Mīm as we know nothing about it in our tongue, so he (P.B.U.H) said:

"They are beginners of some names as well as openers of some Surahs."

Aḍ-Ḍaḥāk and Al-Kisā'ī said: It means He decreed what will be going on.

As if they referred to the (Ḥumma) with Ḍammah of Ḥā' and Tashdīd of Mīm.

ʿAsākir. As-Suyūṭī stated it in ((Ad-Durr al-Manthūr)) 5/692, and he said: Its chain of transmitters is weak. See: ((Tārīkh Dimashq)) 34/16, and As-Suyūṭī also attributed it to Ibn Mardawayh on the authority of Abi Umamah. ((Ad-Durr al-Manthūr)) 5/644.)

(1) **[2552] The assessment of the reliability of the chain of transmitters:**
- Its chain contains ʿAbdullah ibn Ḥāmid Al-Wazzān, no Jarḥ or Ta'dīl was raised about him, and the rest of its chain of transmitters is Ḥasan.

Qur'ān 40: 2 ﴿The revelation of this Book is from Allah—the Almighty, All-Knowing﴾

The reciters differed over (Ḥā Mīm), ʿIsā, Ḥamzah, Al-Kisā'ī, Khalaf recited it with Kasrah of Ḥā, similar to what was narrated from Yaḥyā and Ḥammād, on the authority of Āṣim. However, Abū Ja'far, Abū ʿUbayd, Abū Ḥātim and ibn Dhakwān recited it between Fatḥah and Kasrah, as narrated by Bakr ibn Sahl ad-Dimiyaṭī and Ismā'īl an-Naḥās on the authority of Warsh, on the authority of Nāfi'.

The other reciters read it with Fatḥah.

Qur'ān 40: 3 ccording to ibn ʿAbbās: He forgives of sin for whoever bear witness that: There is no god but Allah.

﴿And Accepter of repentance﴾, from whoever said: There is no god but Allah.

{Severe in punishment}, for whoever does not say there is no god but Allah.

﴿And infinite in bounty﴾, meaning: He is not in need for those who do not say there is no god but Allah.

According to aḍ-Ḍaḥāk: The one who bestows favors.

Qatādah is of the view that it means the one who bestows His graces.

As-Suddī said: He is the most encompassing.

Al-Ḥasan stated: The Granter of grace.

According to ibn Zayd: He is the Owner of Ability.

Aṭ-Ṭawl literally refers to granting favors for long time.

It is said: "O Allah, Ṭul ʿAlaynā, namely, bestow your favors upon us. Accordingly, we call something beneficial as Ṭā'īl, just as I have no benefit from someone.

[2553] Al-Ḥusayn ibn Muḥammad ibn Fanjawayh (may Allah have mercy on him) informed us that Aḥmad ibn Ja'far ibn Ḥimdān related to us that Yūsuf ibn Abdullah ibn Māhān related to us that: Mūsā ibn Ismā'īl related to us that Ḥammād related to us that Thābit related to us that I was beside the

pavilion of Muṣ'ab ibn az-Zubayr in a place in which the animals could not walk in, and I had recited

﴿Ḥā, Mīm * The revelation of this Book is from Allah—the Almighty, All-Knowing﴾.

At this, a man passed riding a camel, then when I recited:

﴿The Forgiver of sin﴾, he said: "O Forgiver of sin, forgive my sin." When I said: ﴿And Accepter of repentance﴾, he said: Say: "O Accepter of repentance, accept my repentance." I said: ﴿Severe in punishment﴾, he said: "Say, O severe in punishment, absolve my punishment."

When I said: ﴿And infinite in bounty﴾, he said: {O infinite in bounty}, He said: "O infinite in bounty, bestow your favors upon us, he said:

"I turned to right and to left and found nothing." (1)

The Scholars of Semantic said: He is the Forgiver of sin out of His Bounty, and accepter of repentance as He promised, and severe in punishment out of His Justice."

﴿There is no god ⌜worthy of worship⌝ except Him. To Him ⌜alone⌝ is the final return﴾, means, all things will come back to Him and He will reward or punish each person according to his deeds.

The term At-Tawb (repentance) may be used as infinitive and may be as the plural form of Tawbah, such as Dawm, Dawmah, and ʻAwm and ʻAwmah.

[2554] ʻAbdullah ibn Ḥāmid informed us while I was reading at him that Muḥammad ibn Khālid ibn Al-Ḥasan informed us that Dawūd ibn Sulaymān related to us that ʻAbd ibn Ḥumayd related to us that Kathīr ibn Hishām related

(1) **[2553] The assessment of the reliability of the chain of transmitters:**
- Its chain includes Yūsuf ibn ʻAbdullah, I could not find his biography.

The authentication of Ḥadīth:
- It was narrated by Ibn Abī Ḥātim in ((Tafsīr al-Qur'ān al-ʻAẓīm)) 10/3263, and it includes Ḥammād ibn Wāqid Abū ʻUmar Al-Ṣaffār, who is weak. ((Taqrīb at-Tahdhīb)) by Ibn Ḥajar (1508).
- It was mentioned by Hibatullah ibn Al-Ḥasan Aṭ-Ṭabarī Al-Lalkā'ī in ((Karamāt Al-Awliyā'')) (p. 214) without a chain of transmitters in Karamāt Thābit Al-Bunānī.

to us that Ja'far ibn Barqān related to us that Yazīd ibn Al-'Aṣam related to us that there was a strong man who has been sent to 'Umar ibn Al-Khaṭṭāb (may Allah be pleased with him). He was from the Levant. 'Umar ibn Al-Khaṭṭāb missed him, so he asked about him, he was told that he used to drink wine, then 'Umar called his scribe and said to him: Write:

"From 'Umar ibn Al-Khaṭṭāb to such and such, son of such and such, peace be upon you, All praise be to Allah, there is no god but Allah, in the Name of Allah, most Gracious, most Merciful,

﴿Ḥā, Mīm, the revelation of the Book is from Allah, the Almighty and All-knowing * the Forgiver of sin and Accepter of repentance, the Severe in punishment, and Infinite in bounty. There is no god ˹worthy of worship˺ except Him. To Him ˹alone is the final return﴾, and he sealed the paper and sent it to his messenger and said to him: Do not give it to him except after he is awake. Then he ordered those who were with him to pray for him to turn in repentance to Allah. When he received the paper, he said: Allah had promised me to accept my repentance and warned me of His torment. He kept repeating, then he flew into tears and breathed his last, so Allah concluded his life with repentance. When 'Umar know about what happened for him, do like that, if you see one of your brothers slipped, so guide him and pray for him, and do not be helpers for Satan against him. (1)

(1) **[2554] The assessment of the reliability of the chain of transmitters:**
- Its chain includes the compiler's sheikh 'Abdullah ibn Ḥāmid and Dawūd ibn Sulaymān who were not mentioned with Jarḥ or Ta'dīl.

The authentication of Ḥadīth:
- The story on the authority of Yazīd ibn Al-Aṣam was narrated from different routes on the authority of Ja'far ibn Barqān on his authority, and these routes support each other.
- It was narrated by Ibn Abī Ḥātim in ((Tafsīr al-Qur'ān al-'Aẓīm)) 10/3263 on the authority of Mūsá ibn Marawān al-Raqqī on the authority of 'Umar ibn Ayyūb on the authority of Ja'far ibn Barqān with it.
- And Mūsá ibn Marawān, about which Ibn Ḥajar said: Maqbūl.
- ((Taqrīb at-Tahdhīb)) by Ibn Ḥajar (7009), and the rest of its chain of transmitters is Ḥasan.
- This path, along with the chain of transmitters of the compiler, compels one another and indicates that the story has an origin. And Allah knows best.

Qur'ān 40: 4 ﴿None disputes the signs of Allah except the disbelievers, so do not be deceived by their prosperity throughout the land﴾

Allah tells us that no one rejects or disputes His signs after clear proof has come except {the disbelievers}.

[2555] Abdullah ibn Ḥāmid informed us that Muḥammad ibn Ya'qūb related to us that Muḥammad ibn Isḥāq related to us that Khalaf ibn Al-Walīd related to us that Abū Ja'far Al-Rāzī related to us, from Al-Rabī' ibn Anas, that Abū Al-'Āliyah said:

There are two verses are very hard on those who are disputing about the Quran:

﴿None disputes the signs of Allah except the disbelievers﴾ and His statement: ﴿And surely those who differ regarding it are totally engrossed in opposition﴾ [2: 176] (1)

[2556] Abdullah informed us that Muḥammad ibn Khālid related to us that Dawūd ibn Sulaymān related to us that 'Abd ibn Ḥumayd related to us that Al-Ḥusayn ibn 'Alī Al-Ja'fī reported to us from Zā'idah, on the authority of Layth, on the authority of Sa'd ibn Ibrāhīm, on the authority of Abū Salamah, Abū Hurayrah reported the Prophet (P.B.U.H) as saying:

"Dispute about the Qur'ān is disbelief." (2)

- This story was also narrated by Abū Nu'aym in ((Ḥilyat al-Awliyā'')) 4/87 with its chain of transmitters, and I did not find a biography of some of its narrators, and Allah knows best.

(1) **[2555] The assessment of the reliability of the chain of transmitters:**
- Its chain includes 'Abdullah ibn Ḥāmid Al-Wazzān, No Jarḥ or Ta'dīl was raised about him, and the rest of its chain of transmitters is Ḥasan.

(2) **[2556] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters is weak. For the weakness of Layth Ibn Abī Salīm who is Matrūk narrator, and the compiler's sheikh and Dawūd ibn Sulaymān who was not mentioned with Jarḥ or Ta'dīl.

The authentication of Ḥadīth:
- Narrated by Imām Aḥmad in his ((Musnad)) 2/478 (10202), 2/494 (10414), Ad-Daraqutnī in ((Al-'Ilal)) 9/315 (1790), and Al-Ḥākim in ((Al-Mustadrak)) 2/243 (2883) All of them are from the path of Sa'd ibn Ibrāhīm, on the authority of 'Umar Ibn Abī Salamah, on the authority of his father, on the authority of Abū Hurayrah,

﴿So do not be deceived by their prosperity throughout the land﴾.

Meaning: Do not let their going back and forth throughout the land deceives you, as Allah gives respite to them, but never neglects (their punishment). It is similar to His statement:

﴿Let not the free disposal (and affluence) of the disbelievers throughout the land deceive you. A brief enjoyment﴾[3: 196-197]

Qur'ān 40: 5 He Almighty said next: ﴿Before them, the people of Noah denied ˹the truth, as did ˹other˺ enemy forces afterwards

Noah was the first Messenger whom Allah sent to denounce and forbid idol worship.

﴿And the groups after them﴾, means, from every nation.

﴿Every community plotted against its prophet to seize him﴾, meaning:

Every nation conspired against its prophet to kill him.

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may Allah be pleased with him, who said: The Messenger of Allah (P.B.U.H) said: ((Debate over the Qur'ān is blasphemy)).

- It was narrated by Abū Dāwūd in the book: Sunnah, Chapter: Prohibition of Arguing in the Qur'ān (4603), and Ibn Ḥibbān in his ((Ṣaḥīḥ)) as in ((Al-Iḥsān)) 4/324.
- Both of them narrated it from Muḥammad ibn 'Amr, on the authority of Abū Salamah, on the authority of Abū Hurayrah, with a Marfū' chain of transmitters.
- I said: Ad-Daraquṭnī was asked about this Ḥadīth, and he said: It was narrated - on the authority of Abū Salamah - by Sa'd ibn Ibrāhīm and Muḥammad ibn 'Amr, and there was a difference of opinion about Sa'd. The words of Ath-Thawrī and others. act. ((Illness)) 9/315.
- The Ḥadīth was classified it as Ṣaḥīḥ by Al-Ḥākim in ((Al-Mustadrak)) 2/243 and narrated by Ibn Ḥibbān in his ((Ṣaḥīḥ)) as in ((Al-Iḥsān)) 4/324. It was graded it as Ḥasan by Ibn al-Qayyim in his Ḥashiyat on ((Sunan Abī Dawūd)) 12/230, and it was classified as Ṣaḥīḥ by Al-Albanī in ((Ṣaḥīḥ al-Targhīb wat-Targhīb)) (p. 61), ((Mishkāt Al-Maṣābīḥ)) 1/79.
- Similarly, Ibn 'Abd al-Barr said: What it means is that two people argue about a verse and one of them denies it and pushes it into doubt, for that is the argument that is disbelief.
- As for jurisprudence, they were unanimous in arguing about it and debating it, because it is a science in which it needs to respond to the branches on the principles due to the need for that.
- ((Jāmi' Bayān al-'Ilm wa Faḍlih)) 2/928-929.

According to Al-Farrā': It was supposed to say: Birasūlihā, according to the recitation of ʻAbdullah (May Allah be pleased with him).

However, Allah Almighty said: Birasūlihim as it is referred to the men.

{And argued in falsehood, ˹hoping˺ to discredit the truth with it. So I seized them. And how ˹horrible˺ was My punishment!}.

Qur'ān 40: 6 ﴿And so your Lord's decree has been proven true against the disbelievers—that they will be the inmates of the Fire﴾. Speech completed here.

Qur'ān 40: 7 ﴿Those ˹angels˺ who carry the Throne and those around it﴾,

out of the angels.

According to ibn ʻAbbās (may Allah be pleased with both of them): The angels who carry the Throne between the ankle of the one of them and bottom of his feet is five hundred years of distance.

Maysarah said: Their feet are in the land and their heads had reached the Throne, while they are humble, they never raised their eyes. They are more fearful than the people of the seven heavens, and the people of the seven heaven are more fearful than the heaven subsequent to it, and the people of heaven which is subsequent to it is more fearful than the heaven subsequent to it.

Mujāhid said: Between the angels and the Throne seventy screen of light.

[2557] Ibn Fanjawayh informed us that Makhlad ibn Ja'far related to us that Al-Ḥasan ibn ʻAlawiyyah related to us that Ismā'īl ibn ʻIsā related to us that Isḥāq related to us that Muqātil informed me, on the authority of Aḍ-Ḍaḥāk, that ibn ʻAbbās said: When Allah (may He be exalted and glorified) created the bears of the Throne, He said to them: Carry my Throne, but they could not, so He created with each angel of them helpers as much as the soldiers who are in the seven heavens from the angels and the earth in creatures, so he said to them: Carry my Throne, still they could not, so He created for each one of them soldiers like those in the seven heavens and seven earth, and as much as what is in the earth of the numbers of pebbles and stars, then he

said: Carry my Throne, yet they could not, so He said to them: Say: ‘There no power nor might except with Allah, Let’s carry the Throne of our Lord, he said: Their feet penetrated the seven earth on the surface of the earth, so it would not settle, so each one of them wrote an Name of His Names, so their feet was firmly established. (1)

(1) **[2557] The assessment of the reliability of the chain of transmitters:**
- The chain of transmitters is Mawḍu’. In it: Muqātil ibn Sulaymān who was declared a liar and Isḥāq ibn Bishr is very weak.
- What is between the brackets is omitted from (m) and the correction is from (b).
- The Ḥadīth was narrated by Abū Al-Sheikh in ((Al-‘Aẓmah)) 2/697-698, 3/949-950, and Abū Nu‘aym in ((Ḥilyat al-Awliyā’)) 6/65-66 via Ismā’īl Ibn ‘Ayyāsh on the authority of Al-Aḥwaṣ Ibn Ḥakīm on the authority of Shahr Ibn Ḥawshab on the authority of Ibn ‘Abbās, may Allah be pleased with them, that the Messenger of Allah (P.B.U.H) went out to his companions and said: ((What brought you together))? They said: We gathered to remember our Lord and reflect on His greatness. He said: ((Should I tell you some of his greatness?)) We said: Yes, O Messenger of Allah. He said: ((A king from the bearers of the throne called Israfel is one of the corners of the throne on his shoulder, his feet have gone down to the lower earth, and his head has gone up from the seventh heaven above) in his likeness of the creation of your Lord, Blessed and Exalted be He)).
- Abū Nu‘aym said: Ismā’īl ibn ‘Ayyāsh narrated it on the authority of Al-Aḥwas, on the authority of Shahr ibn Ḥawshab, on the authority of Ibn ‘Abbās. ((The Ornament of the Patrons)) 6/66.
- I said: Al-Aḥwas is Ibn Ḥakīm Ibn ‘Umayr ash-Shamī, weak.
- ((Al-Jarḥ wat-Ta’dīl)) by Ibn Abī Ḥātim 2/327, ((Aḍ-Ḍu’fā’ wal Matrūkīn)))) by Ibn al-Jawzī 1/92. Al-Zayla’ī said in ((Takhrīj Aḥādīth w’āthar Al-Kashshāf)) 3/218: Gharīb.
- I said: It was also narrated by Abū Al-Sheikh in ((Al-‘Aẓmah)) 1/237, and Abū Nu‘aym in ((Ḥilyat Al-Awliyā’)) 6/66 from the way of ‘Abdul Jalīl on the authority of Shahr on the authority of ‘Abdullah ibn Salām as Marfū’, and his wording: Do not think about Allah, but think about what He created Allah. He created a creation whose feet are in the lower seventh earth, and his head has crossed the upper heaven, the distance between his feet to his shoulders is a distance of three hundred years, and between his shoulders to the soles of his feet is a distance of three hundred years. The Creator is greater than the creature.
- Al-Albanī, may Allah have mercy on him, said:
- Narrated by Abū Nu‘aym and its chain of transmitters is Ḥasan in the evidence. ‘Abdul Jalīl ibn ‘Aṭiyyah and Shahr ibn Ḥawshab, both are Ṣadūq yet have poor memory, and the rest of the men are trustworthy.
- ((Silsilat al-Aḥādīth aṣ-Ṣāḥīḥah)) by Al-Albānī 4/396.

Shahr ibn Ḥawshab narrated from ibn ʿAbbās, He reported the Messenger of Allah as saying:

"Do not think of the magnificence of Your Lord, but think over what He had created of the angels, as indeed one of the angels called Israfel carries one of the corners of the Throne on his shoulders while his feet is in the lower land and his head penetrated the seven heavens, and he feels very little before the Greatness of Allah."

Mūsā ibn ʿUqbah reported from Muḥammad ibn Al-Munkadir, that Jabir ibn ʿAbdullah said: the Messenger of Allah (P.B.U.H): "I have been given permission to talk about one of the angels, who carries the Throne, between the lobe of his ears and his shoulders is seven hundred years of distance. (1)

- The bottom line:
- It is that the beginning of the Ḥadīth: Do not think about the greatness of your Lord, but think about what He created Ḥasan in all routes.
- It was graded Ḥasan by Al-Albānī ((Silsilat al-Aḥādīth aṣ-Ṣāḥīḥah)) 4/397, and Al-ʿAjlūnī strengthened it in ((Kashf Al-Khafāʾ)) 1/311.
- As for the rest of the Ḥadīth, it is weak. It was uniquely reported by Ismāʾīl ibn ʿAyyāsh, on the authority of Al-Aḥwas, on the authority of Shahr, on the authority of Ibn ʿAbbās. I have known the weakness of Al-Aḥwas, and knowledge is with Allah.
- His saying in the Ḥadīth: ((Until it becomes as if it is a wad`)) Al-Marwazī said: The wad is the little bird. ((Maximizing the value of prayer)) 2/649.

(1) **The assessment of the reliability of the chain of transmitters:**
- The Ḥadīth is Ṣaḥīḥ.

The authentication of Ḥadīth:
- It was narrated by Ibn Ṭahmān in his ((Sheikh)) (p. 72) on the authority of Mūsá ibn ʿUqbah, on the authority of Muḥammad ibn Al-Munkadir, on the authority of Jābir as Marfūʿ in a similar manner.
- And by Ibn Ṭahmān, it was narrated by Abū Dawūd in the book: Sunnah, chapter: On the Jahmiyyah (4727), and Aṭ-Ṭabarānī in ((Al-Muʾjam Al-Awsaṭ)) 2/199, and Abū ash-Sheikh in ((Al-ʿAẓmah)) 3/948, and Ibn ʿAsākarī in ((Tārīkh Dimashq)) 43/60.
- Ibn Ḥajar said in ((Fatḥ Al-Bārī)) 8/665: It was recorded by Abū Dawūd and Ibn Abī Ḥātim from the narration of Ibrāhīm ibn Ṭahmān on the authority of Muḥammad ibn Al-Munkadir on the authority of Jābir as Marfūʿ. And its chain of transmitters is Ṣaḥīḥ on the condition of the Ṣaḥīḥ.
- As-Suyūṭī said in ((Ad-Durr al-Manthūr)) 5/647: It was recorded by Abū Dāwūd, Ibn Abī Ḥātim, Abū Al-Sheikh in ((Al-ʿAẓamah)), Ibn Mardawayh, and Al-Bayhaqī in

It was reported that Allah (May He be glorified) commanded all His angels to send their greetings to the holders of the Throne morning and evening due to their virtue over the other angels.

This is the description of the bearers of the Throne:

As to the description of the Throne:

Luqmān ibn Āmir reported from his father that: Allah (Glory be to Him) created the Throne out of a green emerald, The throne has a million heads and six hundred thousand heads. In the head a million six hundred thousand faces, one face is like the layers of the world a million and six hundred thousand times, in the face a million and six hundred thousand tongues, every tongue glorifies God in a million languages, God created for each of the languages of the throne a creation in His kingdom that glorifies Him and sanctifies Him in that language.

Ja'far reported from his father from his grandfather: Between one of the pillars of the Throne and the other is as much as the beating of the fasting bird for eighty thousand years. In addition, the Throne is covered every day with seventy thousand colors of light. None of Allah's creature can look at it. Everything if compared to the Throne will be like a ring thrown in a desert. Besides,

Allah has an angel called Ezekiel, has eighteen thousand wings, between wing to the other five hundred years in distance, so a thought occurred to him! Is there anything above Allah? So Allah raised him the like of it with wings, so he had million and six thousand wings, the distance between the

((Al-Asmā' waṣ Ṣifāt)) on the authority of Jābir with an Ṣaḥīḥ chain of transmitters.

- Al-Haythamī said in ((Majma' az-Zawā'id)) 1/253: Aṭ-Ṭabarānī narrated it in ((Al-Awsaṭ)) and its men are the men of Al-Ṣaḥīḥ.
- Aṭ-Ṭabarānī said: No one narrated it from Mūsá except Ibrāhīm ibn Ṭahmān. ((Al-Mu'jam al-Awsaṭ)) 2/199. I said: Ibrāhīm ibn Ṭahmān, trustworthy, as in ((Taqrīb at-Tahdhīb)) by Ibn Ḥajar (189) (p. 90).
- That is why Adh-Dhahabī said: Its chain of transmitters is Ṣaḥīḥ (Mukhtaṣar al-'Ulw) (p. 114).
- Al-Albanī graded it authentic in ((Silsilat al-Aḥādīth aṣ-Ṣāḥīḥah)) 1/232.

wing and the win is five hundred years, then Allah revealed to him: O angel, fly, so he flew for twenty thousand years, yet he did not reach one head of one of the pillars of the Throne, then Allah Almighty multiplied for the numbers of wings and strength, then He asked him to fly, so he flew three thousand years, but he got to nothing, again Allah revealed to him, had you flown up to the blow of the Trumpet with all your wings and your power, You would not have been reached nothing of My Throne, so the angel said: "Glory be to Allah, the most High, Hence Allah Almighty sent down:

﴿Glorify the Name of your Lord, the most High﴾ [87:1]

At this, the Messenger of Allah (P.B.U.H) said: "Make it in your Prostration."

[2558] Nāqil ibn Rāqim ibn Aḥmad ibn ʿAbdul Jabbār informed us that Muḥammad ibn Abdullah ibn Shādhān related to us that Al-Ḥusayn ibn Zaydak related to us that Mūsā ibn Ismāʾīl Al-Jabalī, said: Maysarah ibn ʿAbd Rabbih related to us, on the authority of Jaʾfar ibn Muḥammad.

Muqātil said: the bearers of the Throne are the first of Allah's creature from the angels.

Jaʾfar ibn Muḥammad reported from his father from his grandfather that the Throne is the most fearing of Allah. Some of his tongues will utter these words:

I seek Allah's protection from the wrath of Allah, and I seek Allah's protection from His anger, and I seek Allah's protection from the displeasure of Allah, and I seek protection of Allah from the plotting of Allah. (1)

(1) **[2558] The assessment of the reliability of the chain of transmitters:**
- Attribution topic.
- Its chain includes Maysarah ibn ʿAbd Rabbih, a liar, and it also contains Muḥammad ibn ʿAbdullah ibn Shādhān, who is not trustworthy, and the compiler's sheikh, I did not find him.

The authentication of Ḥadīth:
- His saying at the end of the Ḥadīth: ((Put it in your prostration)) This amount is Ṣaḥīḥ from the Prophet (P.B.U.H) because it came from other proven paths.
- It was narrated by Ibn Khuzaymah in his ((Ṣaḥīḥ)) 1/334 on the authority of ʿUqbah ibn ʿĀmir, may Allah be pleased with him, who said: When the verse {Glory be to

[2559] Nāqil ibn Rāqim informed me that Muḥammad ibn Abdullah related to us that Al-Ḥusayn ibn Zaydak related to us that Mūsā ibn Ismā'īl related to us that Maysarah ibn Abd Rabbih related to us, on the authority Ja'far ibn Muḥammad, on the authority of his father, that his grandfather said: When Allah Almighty looked at the emerald it froze, then it turned into a red emerald, then He looked at it again, so it melted and trembled out of fear of Its Lord, then He looked at it for the third time, so it became water, then He looked at it for the fourth time, so some of it was frozen, and from half of it the Throne was created, and water was created from the other half, then He left it as it was, thus it still trembling until the Day of Judgment. (1)

Thawr ibn Yazīd narrated from Khālid ibn Ma'dān, from Ka'b Al-Aḥbār that he said: When Allah (may He be glorified and exalted) created the Throne, he said: Allah will never create a creature greater than me, so it shook and Allah surrounded it with a snake with seventy thousand wings, with seventy thousand feathers, in each feather, there are seventy thousand faces, in each tongue, there is seventy thousand tongues. Their mouths brings out every day glorification with number of the drops of rains and the number of the leaves of the trees, and the number of pebbles and the number of dusts, and the number of the world of this world, and the

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the name of your Lord, the Most High} was revealed, the Prophet, peace be upon him, he said to us: ((Make it in your prostration)).

- It was also narrated by Al-Ḥākim in ((Al-Mustadrak)) 1/347 on the authority of 'Uqbah. And he said: This is a Ḥadīth of Ḥijāzī with a Ṣaḥīḥ chain of transmitters.
- It was also narrated by Abū Dāwūd in the book: Prayer, chapter: What a man says in his bowing and prostration (869), and Ibn Mājah in the book: Establishing prayer, chapter: Praise in bowing and prostrating (887), and it was narrated by Ibn Ḥibbān in his ((Ṣaḥīḥ)) as in ((Al-Iḥsān)) 5/225.

(1) **[2559] The assessment of the reliability of the chain of transmitters:**

- Its chain of transmitters is Mawḍū'.
- It includes Maysarah ibn 'Abd Rabbih who is a liar. Similarly, it has Muḥammad ibn 'Abdullah ibn 'Abd al-'Azīz ibn Shādhān, who is not trustworthy, and the compiler's sheikh and al-Ḥusayn ibn Zaydak, whom I did not find.

number of the angels, then the snake twisted with the Throne, so it took the shape of half of snake. (1)

Mujāhid said: between the seven heavens and the Throne, there are seventy thousand screens, one is made up of light and the other is of darkness. (2)

According to ʻAṭāʾ ibn As-Sāʾib narrated from his father, that ʻAbdullah ibn ʻAmr (may Allah be pleased with both of them), said: the Messenger of Allah (P.B.U.H) said:

"I found in the pavilions of the Throne, written: There is no god but Allah, and Muḥammad is the Messenger of Allah, and Abū Bakr is Aṣ-Ṣiddīq (the truthful), and ʻUmar is Al-Farūq (the Criterion), and Ḥamzah ibn ʻAbdul Muṭṭalib, the lion of Allah and the lion of his Messenger." (3)

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(1) **The authentication of Ḥadīth:**
- I did not find as Musnad (in connected chain), and only Al-Qurṭubī mentioned it in ((Al-Jāmiʾ li Aḥkām Al-Qurʾān)) 15/294-295.

(2) It was narrated on the authority of Mujāhid Al-Qurṭubī in ((Al-Jāmiʾ li Aḥkām Al-Qurʾān)) 15/295, Aṭ-Ṭabarī in ((Jāmiʾ Al-Bayān)) 16/95, and Abū Al-Sheikh in ((Al-ʻAẓmah)) 2/693.
- I said: And it was reported on the authority of ʻAbdullah ibn ʻAmr and Sahl ibn Saʾd as Marfūʿ, a report close to this, and his wording: "Beside Allah, there are seventy thousand veils of light and darkness. No soul hears the sound of these veils except it would pass a way.
- Narrated by Ibn Abī ʻAṣim in his ((Sunnah)) 2/352 (788), and Abū Yaʾlá in ((Al-Musnad)) 13/520, and in ((Al-Muʾjam)) (p. 90), and Al-Ruwaynī in his ((Musnad)) 2/312, And Aṭ-Ṭabarānī in ((Al-Muʾjam al-Kabīr)) 6/148.
- Al-Albanī, may Allah have mercy on him, said in his commentary on the book ((As-Sunnah)) by Ibn Abī ʻAṣim 2/353: Its chain of transmitters is weak, Mūsá ibn ʻUbaydah and he is Al-Rabdhī who is weak, and the rest of his narrators are trustworthy.
- I said: The Ḥadīth lies on Mūsá ibn ʻUbaydah. Allah knows best.
- I said: This Ḥadīth was mentioned by Ibn al-Jawzī in ((Mawḍuʾāt)) 1/167 and he said: There is no basis for it in ʻUmar Ibn Al-Ḥakam. This is a mistake on the part of Ibn al-Jawzī, may Allah have mercy on him. Al-Bukhārī did not say this about ʻUmar ibn al-Ḥakam ibn Thawbān, but rather he said it about ʻUmar ibn al-Ḥakam al-Hudhalī, another narrator. See: ((At-Tārīkh al-Kabīr)) of Al-Bukhārī 6/146-147, ((Al-Mughnī fi Aḍ-Duʿfāʾ)) by Adh-Dhahabī 2/465.

(3) The assessment of the reliability of the chain of transmitters:
- Its chain is Muʾlaq (suspended) and It includes ʻAṭāʾ got confused and the Ḥadīth is Mawḍuʿ.

Sa'īd ibn Jubayr reported from Abū Al-Ḥamrā', the servant of the Messenger of Allah (P.B.U.H), said: I heard the Messenger of Allah (P.B.U.H) saying:

"I saw at the night of ascension written right pillar of the Throne, there is no god but Allah and Muḥammad is the Messenger of Allah, I supported him with 'Alī."

It was reported from 'Uqbah ibn Āmir from the Prophet (P.B.U.H) that:

"Al-Ḥasan and Al-Ḥusayn are the delight of the Throne, and they are not attached."

The authentication of Ḥadīth:

- I did not find it on the authority of 'Abdullah ibn 'Amr, but on the authority of Ibn 'Abbās and Abū Dardā' and on the authority of Ja'far ibn Muḥammad on the authority of his father on the authority of his grandfather.
- As for the Ḥadīth of Ibn 'Abbās, he said it: ((When I was ascended to heaven, I saw on the leg of the Throne written: There is no Allah but Allah, Muḥammad is the Messenger of Allah, may Allah's prayers be upon him, Abū Bakr Aṣ-Ṣiddīq, 'Umar Al-Farouq, Othman Dhul-Nurayn)), and the wording of the Ḥadīth of Abū Darda: ((I saw one night Convey me into the throne, a green veranda on which is written in white light: There is no Allah but Allah, Muḥammad is the Messenger of Allah, Abū Bakr Aṣ-Ṣiddīq, 'Umar Al-Farouq)).
- As for the Ḥadīth of Ja'far ibn Muḥammad on the authority of his father on the authority of his grandfather,he said it: On the night of my captivity, I saw written on the throne there is no Allah but Allah, Muḥammad is the Messenger of Allah, Abū Bakr Aṣ-Ṣiddīq, 'Umar Al-Farouq, Othman Dhul-Nurayn killed unjustly.
- The Ḥadīth of Ibn 'Abbās contains 'Alī ibn Jamil al-Ruqi. Ibn Ḥibbān lied to him, and his follower is Ma'ruf Ibn Abī Ma'ruf al-Balkhi. Ibn Uday said about him: He steals the Ḥadīth.
- And the Ḥadīth of Abi Dardaa includes 'Umar ibn Ismā'īl ibn Mujalid. Yaḥyá ibn Maeen said: There is nothing wrong with a malicious liar.
- And the Ḥadīth of Ja'far ibn Muḥammad on the authority of his father on the authority of his grandfather includes 'Abd al-Rahmān ibn Affan Abū Bakr al-Sufi. Yaḥyá ibn Mu'in said about him: A liar and a liar. There is also Muḥammad ibn Mujib, who was also lied to by Ibn Moeen.
- See: ((Mizan al-I'tidal)) by Adh-Dhahabī 5/144, ((Lisān Al-Mizān)) by Ibn Ḥajar 3/423, 4/209, ((Al-Mughni fi Adh-Dhahabī)) by Adh-Dhahabī 2/669, ((Al-Kamil)) by Ibn Uday 6/ 325, "The History of Baghdad" by Al-Khatib 1/264, "Al-Mawdoo'at" by Ibn Al-Jawzī 1/91, "Al-Fawa'id Al-Majmo'ah" by Al-Shawkani (p. 339), "Thakhira Al-Hafaz" by Ibn Taher Al-Maqdisi 2/1997.
- Marquees are the plural of marquees, which surround the building. ((Lisan Al-Arab)) by Ibn Manzoor (Sardaq) 10/157.

﴿And those around it glorify the praises of their Lord﴾, Wahb ibn Munabbih said: around the Throne, there are seventy types of the angels, a row behind the other they revolve around the Throne, they circumambulate it, some go and the other leave. When they receive each other, they raise their voice with Tahlīl (there is no god but Allah), and Takbīr (saying Allah Akbar) and when they receive some of them, and behind them are seventy thousand standing rows, their hands to their necks, they put them on their shoulders. When they hear the Takbīr and Tahlīl of those angels, they will raise their voices, saying: "O Allah, All Glory and praise be due to you, How Glorious and Sublime are you! You are the Greatest and all of creation will return to You.

And behind them are a hundred thousand rows of angels, they have placed the right over the left, none of them except that he glorifies Him with praise that the other does not glorify Him, between the two wings of one of them is a distance of three hundred years, and between the lobe of his ear to his shoulder four hundred years, and God veiled between him and the angels who are carriers The throne is covered with seventy veils of fire, seventy veils of darkness, seventy veils of light, and seventy veils of white pearls and seventy veils of red sapphire, seventy veils of green aquamarine, seventy veils of snow, seventy veils of water, seventy veils of hail, and what only God Almighty knows. One of them has four wings. As for two wings, he is on his face for fear that he will look at the Throne and be struck dumb, and as for two wings, he will fly with them. They have nothing to speak except glorification, praising, extolment and Takbīr.

According to Yazīd Al-Riqāshī:

Allah, Glory be to Him, has angels around the Throne, who are called the Dislocated, whose eyes will flow like rivers until the Day of Resurrection. They did not indulge themselves with food or drink, nor did they spread themselves in their beds, and they went out to the deserts groaning as cows groan.

﴿And seek forgiveness for the believers, ⌜praying:⌝ "Our Lord! You encompass everything in ⌜Your⌝ mercy and knowledge﴾, meaning: Forgive the sins of those who follow your bath.

Al-A'mash narrated from Ibrāhīm said: the companions of 'Abdullah (may Allah be pleased with him) used to say: The angels are better than ibn Al-Kawwā', the seek forgiveness for the people in the earth, and ibn Al-Kawwā' testifies against them with disbelief. He added: They would say: they would not prevent seeking forgiveness from anyone of the people of the Qiblah.

Muṭṭarrif said: We found the most sincere of Allah's servants to Allah's servants are the angels, and we found the most deceitful of Allah's servants to Allah's servants is Satan.

[2560] I heard Abū Al-Qāsim ibn Ḥabīb (may Allah have mercy on him) saying: I heard my father (may Allah have mercy on him) saying: I heard 'Alī ibn Muḥammad Al-Warrāq saying: I heard Yaḥyā ibn Mu'ādh, saying to his companions whenever he would recite this verse: Nothing in the world more inspiring of hope than this verse. (1)

Qur'ān 40: 8 ﴿Our Lord! Admit them into the Gardens of Eternity which You have promised them, along with the righteous﴾, means believed.

Man is in place of accusative by conjugating with Hā' and Mīm

﴿among their parents, spouses, and descendants. You ˹alone˺ are truly the Almighty, All-Wise﴾

Sa'īd ibn Jubayr said: A man enters Paradise and says: Where is my father? where is my mother? Where is my son? Where is my wife? It will be said: They did not work like yours. He says: I used to work for me and for them. It will be said: Admit them into Paradise

Qur'ān 40: 9 ﴿And save them from the sins﴾, means, the actions and the consequences.

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(1) **[2560] The assessment of the reliability of the chain of transmitters:**
- Its chain is very weak, including 'Alī ibn Muḥammad al-Warrāq who is charged with lying. Also, it includes the compiler's sheikh was denied by Al-Ḥākim, and his father, I could not find his biography.
- Aṭ-Ṭabarī mentioned it in ((Jāmi` al-Bayān)) 24/45, ((Al-Muḥarrar Al-Wajīz)) by Ibn 'Aṭiyyah 4/548, ((Al-Jāmi' lī Aḥkām Al-Qur'ān)) by Al-Qurṭubī 15/296.

﴾For whoever You protect from the evil of their deeds on that Day will have been shown Your mercy. That is ˹truly˺ the ultimate triumph﴿,

Qur'ān 40: 10 Allah (may He be glorified and exalted) said:

﴾Indeed, it will be announced to the disbelievers﴿, on the Day of Resurrection, while they will be in Fire and they will abhor themselves when they see the punishment with their own eyes,

﴾Allah's contempt for you as you disbelieved when invited to belief ﴿, in the world when faith was presented to you but, you turned away and refused to accept it,

{Was far worse than your contempt for one another ˹Today}, when torment will befall you,

﴾When you were invited to faith, but you disbelieved﴿.

Qur'ān 40: 11 ﴾They will plead, "Our Lord! You made us lifeless twice, and gave us life twice. Now we confess our sins. So is there any way out?"﴿

According to ibn ʿAbbās, Qatādah and Aḍ-Ḍaḥāk: They were lifeless in the lions of their fathers, then Allah (may He be glorified) brought them to life in the world, then He caused them to die and the necessary death, then He revived them for resurrection on the Day of Judgment, accordingly, they are two deaths and two lives.

This verse is similar to His Almighty statement:

﴾How can you disbelieve in Allah? Seeing that you were dead and He gave your life﴿ [2:28]

According to As-Suddī; they had been caused to die in the world, then they were brought back to life in their graves, then they were accounted, then they were put to death in their graves then they were brought to life in the Hereafter.

﴾Now we confess our sins. So is there any way out?"﴿, means: Is there any means to go out of Hell and go back the worldly life to do righteous deeds.

It is like the verse:

﴾Pleading, “Is there any way back ˹to the world˺?”﴿[44:42]

Qur’ān 40 12 ﴾They will be told , “No ! This because when Allah alone was invoked﴿, meaning: in the world, you disbelieved, some words are omitted, denoted by the connotation of the outward meaning.

Its implication is: They will be answered that there is no way to back to life, and this punishment and immorality in Fire is because that when Allah alone was invoked, you disbelieved and denied His divinity and said:

﴾Has he reduced ˹all˺ the gods to One God?”﴿ [38:5]

﴾But when others were associated with Him ˹in worship˺, you ˹readily˺ believed}.

I heard some scholars saying concerning His statement: ﴾But when others were associated with Him in worship﴿ even if they would bring back to life, ﴾You readily believed﴿, the polytheists that is why it was mentioned in future tense, similar to His statement:

﴾But if they were returned, they would certainly revert to that which they were forbidden. And indeed they are liars.﴿ (6:28).

Then Allah Almighty said:

﴾So ˹Today˺ judgment belongs to Allah ˹alone˺—the Most High, All-Great﴿

Qur’ān 40: 13 ﴾He is the One Who shows you His signs and sends down ˹rain as˺ a provision for you from the sky﴿, referring to bringing down rain in flows. ﴾But˺ none will be mindful except those who turn ˹to Him﴿,

Qur’ān 40: 14 ﴾So call upon Allah with sincere devotion, even to the dismay of the disbelievers﴿, meaning: Perform acts of worship and obedience sincerely to Him.

Qur’ān 40: 15 Allah (Glory be to Him) said:

﴾He is Highly Exalted in rank﴿, meaning: It is He who raises the degrees of rewards for Prophets and believers in Paradise.

According to ibn ‘Abbās (may Allah be pleased with both of them) said: He raises the heaves and He is above everything and nothing is above Him.

﴿Lord of the Throne﴾, meaning: He created it.

﴿He sends down the revelation﴾, meaning He sends revelation from heaven, and he called it Rawḥ as it brings life to the souls just as bodies are revived by the souls.

﴿Out of His command﴾, meaning: By his command, ﴿to whoever He wills of His servants to warn﴾, the majority of scholars recited it with Yā', namely, Allah warns, while al-Ḥasan recited it with Tā', referring to Prophet Muḥammad (P.B.U.H). ﴿The Day of Meeting﴾.

[2561] Abū Al-Ḥasan ibn Abī Al-Faḍl Al-Faqīh informed us that Abū Al-'Abbas Al-Aṣam related to us that Muḥammad ibn 'Ubaydullah related to us that Abū Usāmah related to us that Al-Mubārak ibn Faḍālah related to us, on the authority of 'Alī ibn Zayd, on the authority of Yūsuf ibn Mahrān, that ibn 'Abbās commented on this verse: ﴿the Day of Meeting﴾: It is the Day when the people of the earth and the people of the heaven will meet. (1)

According to Muqātil and Qatādah: It is the Day in which the creation and the Creator will meet.

According to ibn Zayd: The servants will meet in this Day.

Maymūn ibn Mahrān said: It is the Day in which the oppressed and the oppressor and the foes will meet. (2)

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(1) **[2561] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters is weak, having 'Alī ibn Zayd and Yūsuf ibn Mahrān, both are weak, and Al-Mubārak ibn Faḍālah is Mudallis.

The authentication of Ḥadīth:
- It was recorded by Aṭ-Ṭabarī in ((Jāmi' Al-Bayān)) 6/19 on the authority of Ḥajjah on the authority of Mubārak ibn Faḍālah with it.
- According to Ibn Kathīr((Tafsīr al-Qur'ān al-'Aẓīm)) 10/310: It relies on 'Alī ibn Zayd ibn Jud'ān, and there is weakness in his contexts in most cases, and it is extremely Munkar.

(2) This is proven by Al-Bukhārī and Muslim in their Sahihs from the Ḥadīth of 'Abdullah ibn Mas'ūd with a Marfū' narration: ((The first thing that will be decided between people in bloodshed)) Muslim added ((On the Day of Resurrection)).
- ((Ṣaḥīḥ Al-Bukhārī)) Book: Blood Money, Chapter Saying the Most High {And whoever kills a believer deliberately, his reward is Hell} (6864), ((Ṣaḥīḥ Muslim)) Book: Al-Qassāmah, Chapter Rewarding with blood in the Hereafter (1678).

It was said: It is the Day in which both the worshippers and the gods gather together.

According to another view: It is the day in which the man will meet with his deeds.

Qur'ān 40: 16: ﴿The Day all will appear ˹before Allah˺. Nothing about them will be hidden from Him﴾.

They will come out of their graves and they will appear in the open, nothing of their deeds or their affairs will be hidden from Him, {Hum} is in the place of nominative by initiation, and {Bārizūn) is its predicate.

﴿He will ask, "Who does all authority belong to this day﴾, when all creatures will be perished. And we have discussed it earlier.

Al-Ḥasan said: He is the one who asks and the one who answers, as He says this when none are found to answer Him, so He answers, saying:

﴿To Allah-the one, the Supreme!﴾, who subjugated all His creation by death.

[2562] Shu'ayb informed us that Makkī ibn 'Abdān related to us that Abū Al-Azhar related to us that Rawḥ related to us that Ḥammād related to us that Āṣim ibn Bahdalah, on the authority of Abū Wā'īl, that ibn Mas'ūd (may Allah be pleased with him) said: Allah (may He be gloried) will gather people

- The combination of this Ḥadīth and the Ḥadīth of Abū Hurayrah, which was recorded by the Companions of the Sunan and others with a chain of transmitters: ((The first thing that a servant will be called to account for on the Day of Resurrection is prayer)) is that the Ḥadīth of Ibn Mas'ūd relates to the rights of people one to another, and the Ḥadīth of Abū Hurayrah relates to the rights of Allah Almighty.
- See: ((Fatḥ Al-Bārī)) by Ibn Ḥajar 11/396, ((Subul As-Salām)) by Aṣ-Ṣan'ānī 3/232, ((Fayḍ Al-Qadīr)) by Al-Manāwī 3/115, the Ḥadīth of Abū Hurayrah, which was recorded by Al-Nasā'ī, Book: Prayer, Chapter: Accounting for Prayer 1/233, and Abū Dāwūd, Book: Prayer, Chapter: Sayings of the Prophet (P.B.U.H), Every prayer that is not completed by its performer is done from his voluntary (864), and At-Tirmidhī, Book: Prayer, Chapter: What came that the first thing a servant will be called to account for on the Day of Resurrection is prayer (413), and Ibn Mājah, Book: Establishing Prayer, Chapter: What came in the first thing a servant is called to account for is prayer (1425).
- Al-Albanī graded it authentic in ((Ṣaḥīḥ Sunan an-Nasā'ī)) 1/101.

on the Day of Resurrection on one level with a white land as if it were a silver ingot in which Allah has never been disobeyed.

The first thing he speaks is that a proclaimers calls out to whom is the kingdom today for Allah, the One, and the Irresistible. (1)

(1) **[2562] The assessment of the reliability of the chain of transmitters:**

- Its chain includes the compiler's sheikh, Shu'ayb ibn Muḥammad Al-Bayhaqī, is Mastūr, and the rest of its chain of transmitters is Ḥasan.

The authentication of Ḥadīth:

- The Ḥadīth has been proven on the authority of Ibn Mas'ūd as Mawqūf because it was transmitted from other Ḥasan and Ṣaḥīḥ routes. And it has the ruling of Marfū' because the like of it cannot be said by opinion and reasoning, and it was not known from Ibn Mas'ūd to take it from the People of the Book.
- It was narrated by Ibn Al-Mubarak in ((Az-Zuhd)) (p. 115) on the authority of Ḥammād ibn Salamah on the authority of 'Aṣim in it. Its chain of transmitters is Ḥasan.
- It was narrated by 'Abd Al-Razzāq in ((Tafsīr al-Qur'ān)) 1/344, aṭ-Ṭabarī in ((Jāmi` al-Bayān)) 13/250, and Al-Ḥākim in ((Al-Mustadrak)) 4/614 from the way of 'Amr ibn Maymūn on the authority of 'Abdullah ibn Mas'ūd in as Mawqūf.
- Ibn Ḥajar said in ((Fatḥ Al-Bārī)) 11/375: Its men are the men of Ṣaḥīḥ.
- Al-Ḥākim said in ((Al-Mustadrak)) 4/614: According to the condition of the two sheikhs, and they did record it.
- Similarly, aṭ-Ṭabarī recorded it in ((Jāmi` al-Bayān)) 13/250 from the way of 'Aṣim, on the authority of Zirr ibn Ḥubaysh, on the authority of Ibn Mas'ūd, as Mawqūf.
- Ibn Ḥajar said in ((Fatḥ Al-Bārī)) 11/375: Its men are also trustworthy.
- Al-Bayhaqī recorded it in Al-Ba'th on the authority of Ibn Mas'ūd, with a chain of transmitters and a Mawqūf report. He said: The Mawqūf is more correct.
- See: ((Fatḥ Al-Bārī)) by Ibn Ḥajar 11/375, ((Ad-Durr al-Manthūr)) by As-Suyūṭī 4/167-168.
- I said: Among those who narrated it on the authority of Ibn Mas'ūd with a chain of transmitters is ash-Shāshī in his ((Musnad)) 2/131, and Aṭ-Ṭabarānī in ((Al-Mu'jam Al-Kabīr)) 10/161, and in ((Al-Mu'jam Al-Awsaṭ)) 7/164, and Abū Nu'aym in ((Ḥilyat al-Awliyā'')) 4/153 and Al-Bayhaqī in ((Al-Baath wa Al-Nushur)) as As-Suyūṭī attributed it to him in ((Ad-Durr al-Manthūr)) 4/167 and its entire orbit is on Jarīr ibn Ayyūb Al-Bujalī, in which Al-Bukhārī, Abū Zar`ah and Abū Ḥātim said: Munkar Ḥadīth.
- An-Nasā'ī and Ad-Daraquṭnī said: It is Matrūk, and Abū Nu'aym and Wakī' said: He fabricated the Ḥadīth.
- See: ((At-Tārīkh al-Kabīr)) by al-Bukharī 2/215, ((Al-Jarḥ wat-Ta'dīl)) by Ibn Abī Ḥātim 2/503, ((Aḍ-Ḍu'fā wal Matrūkīn)) by Ibn al-Jawzī 1/168.
- I said: The last section of Ibn Mas'ūd's Ḥadīth mentioned by the compiler.
- Which is his saying: The first thing he speaks with... to the end. I did not find it in

Qur'ān 40:17: ﴿Today every soul will be rewarded for what it has done. No injustice today! Surely Allah is swift in reckoning﴾

The first thing that will be judged between the creatures is blood.

Qur'ān 40:17: ﴿Warn them ˹O Prophet˺ of the approaching Day﴾, referring to the Day of Judgment, it was so called as it was forthcoming since everything which is coming is called near.

An-Nānbighah composed:

Leaving has become imminent

However, our riders are still in our baggage

Meaning drew near.

This verse is similar to Allah's statement:

﴿The approaching ˹Hour˺ has drawn near﴾ [53:57],

Meaning: the Resurrection has approached.

﴿When the hearts will jump into the throats﴾, out of fear, it was moved and turned from their chests, so they clung to their throats, when the hearts reach the throats because of fear, and they will neither come out nor go back to their places, so they die and rest. It is similar to the Almighty saying:

﴿Rushing forth, heads raised, never blinking, hearts void﴾ [14:43]

﴿Suppressing distress﴾ grieving (full) with fear and grief, and the repressive one holding the thing on what is in it, and from it repressing his water skin if he pulls its head, so they have closed their mouths to what is in their hearts from the intensity of fear. And suppression is the frequency of anger, fear and sadness in the heart until it narrows, and the Arabs say to the narrow well and to the watering-filled water: Kaẓama and Kaẓama, and from it the hadith: (How will you be if Mecca is swelled like a thirsty one)

The poet composed:

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the sources you mentioned, so perhaps Ibn Mas'ūd, may Allah be pleased with him, took it from other hadiths. And Allah knows best.

They came out of a ruined place

Carrying ʿAbbās ibn ʿAbdul Muttalib

Kāẓimīn is in accusative as circumstantial phrase and disconnection.

﴿The wrongdoers will have neither a close friend nor intercessor to be heard﴾, means, those who wronged themselves by associating others in worship with Allah, will have no relative to help them and no intercessor who can plead on their behalf; all means of good will be cut off from them.

Quran 40:19: ﴿Allah ˹even˺ knows the sly glances of the eyes﴾, the fraud of the eyes,

According to Al-Mu'arij: There is anastrophe, i.e., the winking eyes.

According to ibn ʿAbbās (may Allah be pleased with both of them), it refers to the man who is siting with the people, and the woman pass by them, so he would steal a look at her.

Mujāhid said: It is looking at what Allah (May He be glorified) had forbidden.

Qatādah: It means the stealing and fraud of the eyes in what Allah neither like nor be pleased of it.

﴿And whatever the hearts conceal﴾

Qur'ān 40:20: ﴿And Allah judges with the truth, while those ˹idols˺ they invoke besides Him﴾, referring to idols,

﴿Cannot judge at all. Indeed, Allah ˹alone˺ is the All-Hearing, All-Seeing﴾, as they know nothing nor able to do anything.

The people of Medina and Ayyūb recited it: {Tad'ūn} with Tā', and Hishām narrated likewise, from the Syrians, while the other recited read it with Yā'.

Allah Almighty said further:

﴿Indeed, Allah alone is the All-Hearing, All-Seeing﴾.

Qur'ān 40:21: ﴿Have they not travelled throughout the land to see what the end of those ˹destroyed˺ before them was? They were far superior in might and ˹richer in˺ monuments throughout the land. But Allah seized them for

their sins, and they had no protector from Allah﴾,,

The majority of reciters read it with Hā', however, ibn Āmir recited it (Minkum) it was written like that in their Muṣḥafs.

﴿They were far superior in might and richer in monuments throughout the land. But Allah seized them for their sins﴾, this did not benefit them when Allah punished them.

﴿But Allah seized them for their sins, and they had no protector from Allah﴾.

Qur'ān 40: 22: ﴿That was because their messengers used to come to them with clear proofs, but they persisted in disbelief. So Allah seized them. Surely He is All-Powerful, severe in punishment﴾,

Qur'ān 40:[23-25] Allah (May He be glorified) said:

﴿Indeed, We sent Moses with Our signs and compelling proof * to Pharaoh, Hamân, and Korah. But they responded: "Magician! Total liar!"* Then, when he came to them with the truth from Us, they said﴾, referring to Pharaoh ﴿"Kill the sons of those who believe with him﴾.

Qatādah: This is a killing other than the first one, because Pharaoh had refrained from killing the children, so when Moses, peace be upon him, was sent, he repeated slaying on them.

﴿And keep their women﴾, to prevent them through killing of sons and keeping women alive from believing Moses.

﴿But the plotting of the disbelievers was only in vain﴾

Meaning, their schemes and intentions – to reduce the numbers of the Children of Israel lest they prevail over them – were doomed to failure.

Qur'ān 40:26 Allah Almighty said:

﴿And Pharaoh said, "Let me kill Moses, and let him call upon his Lord! I truly fear that he may change your traditions or cause mischief in the land﴾.

Abū 'Ubayd said: And with it we read because of the addition that is in it and because {or} may have been in the interpretation of (wāw), and (wāw) is not in the meaning of (or).

﴿Or cause mischief in the land﴾ the people of Medina and Basra recited

{Yuẓhira} with Ḍammah of Yā' and Kasrah of Hā'.

{Al-Fasād} is in accusative of Dāl as transitive, and likewise Ḥafs narrated on the authority of Āṣim, as well as it is the choice of Abū Ubayd to match His statement: ﴿I truly fear that he may change your traditions﴾

However, the other reciters read it with Fatḥah of Yā', Hā' and Raf' of Dāl due to implication, as chosen by Abū Hātim.

Corruption means the invalidation of the matter, since Pharaoh wanted by it to change the religion of the people and worship other deities.

Qur'ān 40:28: ﴿Moses replied﴾, when Pharaoh threatened him with killing,

﴿"I seek refuge in my Lord and your Lord from every arrogant person who does not believe in the Day of Reckoning."﴾

Qur'ān 40:29: ﴿A believing man from Pharaoh's people, who was hiding his faith﴾,. Surely Allah does not guide whoever is a transgressor, a total liar.

The scholars differed over who was this believing man:

The well-known view is that this believing man was a Coptic (Egyptian) from the family of Pharaoh, yet he believed in Moses and would conceal his faith out of fear from Pharaoh and fearing for himself.

As-Suddī and Muqātil said, he was a cousin [son of the paternal uncle] of Pharaoh; and he was the one whom the Qur'ān reported from, saying:

﴿And there came a man, rushing from the farthest end of the city﴾[28:20]

Others stated: He was an Israelite.

The metaphor of the verse: A believing man who would conceal his faith from Pharaoh's family said.

The scholar also differed over his name; Ibn 'Abbās and majority of scholars said: His name was Kharbīl.

Wahb ibn Munabbih said: His name is Kharbiyāl.

Ibn Isḥāq said: Gabriel.

[2563] 'Abdullah ibn Ḥāmid informed us, Muhammad bin Khālid

informed us, Dawūd bin Sulaymān informed us that: ʻAbd, that is, Ibn Ḥumayd related to us: Aḥmad ibn Yūnus informed us that: Khadīj ibn Mu'awiyah related to us, that Abū Isḥāq, said: Ḥabīb was the name of the man who believed from the family of Pharaoh.

﴿He argued, "Will you kill a man ˹only˺ for saying: 'My Lord is Allah,' while he has in fact come to you with clear proofs from your Lord? If he is a liar, it will be to his own loss. But if he is truthful, then you will be afflicted with some of what he is threatening you with﴾, referring to punishment. (1)

The scholars of semantics said: He meant you be afflicted with all what he promised you. the Arabs would mention something to denote the whole.

Labīd composed:

I abandon some places if I dislike it or some souls will be attached to it.

I see you in places if I don't like them or some souls join their bathroom

Meaning: All souls.

﴿Surely Allah does not guide whoever is a transgressor, a total liar﴾, meaning: a polytheist or killer as said by As-Suddī.

﴿A total liar﴾ is the one who lies about Allah.

[2564] Imām Abū Mansūr Muḥammad ibn Abdullah Al-Ḥamshaẓī, may Allah have mercy on him, informed us: Abū Al-ʻAbbās Al-ʻAṣam informed us that: Al-ʻAbbās ibn Muḥammad Al-Dūrī informed us that: Khālid ibn Mukhalad al-Qaṭwanī informed us that: Sulaymān ibn Bilāl informed us that: Hishām ibn ʻUrwah informed us on the authority of His father, that he said:

"I said to ʻAbdullah bin ʻAmr bin Al-'As, may Allah be pleased with him:

(1) **[2563] The assessment of the reliability of the chain of transmitters:**
- It includes the compiler's sheikh, and Dāwūd ibn Sulaymān; no Jarḥ or Ta'dīl was raised about him.

The authentication of Ḥadīth:
- As-Suyūṭī attributed it to ʻAbd ibn Ḥamīd. ((Ad-Durr al-Manthūr)) 5/655, and its chain of transmitters is good, as the compiler cited it here.
- And see ((Zād al-Masīr)) by Ibn Al-Jawzī 7/217, ((Al-Nukat wal-ʻUyūn)) by Al-Mawardī 5/152.

‘Tell me, what was the worst thing the idolaters did to the Messenger of Allah (P.B.U.H?’ He said, ‘While the Messenger of Allah (P.B.U.H) was praying in the courtyard of the Ka’bah, ‘Uqbah bin Abi Mu’it came and grabbed the shoulder of the Messenger of Allah (P.B.U.H and started twisting his garment so that it strangled him. Abu Bakr, May Allah be pleased with him, came and grabbed [‘Uqbah’s] shoulder and pushed him away from the Prophet (P.B.U.H, then he said,

﴿Would you kill a man because he says: ‘My Lord is Allah,’ and he has come to you with clear signs from your Lord?﴾ [Qur’ān 40:29]

He kept raising his voices while his eyes were crying until they released the Prophet (P.B.U.H). (1)

Qur’ān 40:29: ﴿O my people! Authority belongs to you today﴾, meaning: You have the upper hand over the Children of Israel,

﴿Reigning supreme in the land﴾, referring to Egypt.

﴿But who would help us against the torment of Allah﴾, namely: Allah’s punishment,

﴿If it were to befall us?” Pharaoh assured ˹his people˺, “I am telling you

(1) **[2564] The assessment of the reliability of the chain of transmitters:**

- Its chain of transmitters is Ḥasan, a part from that the compiler’s sheikh, Abū Manṣūr al-Ḥamshādhī; no Jarḥ or Ta’dīl was raised about him except for a great praise.

The authentication of Ḥadīth:

- It was narrated by Al-Nasā’ī in ((At-Tafsīr)) 2/251 and Al-Bayhaqī in ((Dalā’il An-Nubuwah)) 2/277 from the Ḥadīth of ‘Amr ibn Al-‘Āṣ. And their chain of transmitters is Ḥasan.
- Familiarly, Al-Bukhārī recorded it from the Ḥadīth of ‘Abdullah ibn ‘Amr ibn Al-‘Āṣ, in its narration, the Book of the Virtues of the Companions of the Prophet (P.B.U.H), in the chapter: The words of the Prophet (P.B.U.H), if I were to take a friend (3678) Ibn Ḥajar he said, explaining the reason for the occurrence of the Ḥadīth once on the authority of ‘Amr ibn Al-‘Āṣ and once on the authority of his son: It is possible that it was ‘Urwah who asked him Once he asked his father again, and is supported by different contexts. ((Fatḥ Al-Bārī)) by Ibn Ḥajar 7/169.
- It was also reported from the Ḥadīth of ‘Abdullah ibn ‘Amr ibn Al-‘Āṣ: Aḥmad in ((Al-Musnad)) 2/204, Ibn Ḥibbān in his ((Ṣaḥīḥ)), and Aṭ-Ṭabarānī in ((Al-Mu’jam Al-Awsaṭ)) 9/48.

only what I believe﴾, I do not show you" of opinion and advice except what I see for myself

﴿And I am leading you only to the way of guidance."﴾

Aḍ-Ḍaḥāk said: I do not teach you anything but what I know; it is similar to His statement:

﴿To judge between people by means of what Allah has shown you﴾ [4: 105]

﴿And I only guide you to the path of righteousness﴾.

Qur'ān 40: 30-31: Allah Almighty said: ﴿And the man who believed cautioned, "O my people! I truly fear for you the doom of ˹earlier˺ enemy forces * like the fate of the people of Noah, 'Âd, Thamûd, and those after them﴾, same as what befell them of punishment,

﴿For Allah would never will to wrong ˹His˺ servants﴾

Qur'ān 40: 32: ﴿O my people! I truly fear for you the Day all will be crying out ˹to each other﴾

The majority of reciters read it with (Takhfīf) lightening of Dāl, meaning:

On that Day, the proclaimer will cry out that someone will live in happy, he will never feel grieved after it and such and such man will be in misery that he will never feel happy after it. The people will call out to each other, and the people of Heights and the people of Paradise will call out the people of Fire, and the people of Fire will call out the people of Paradise, and there will be a cry when death will be slain. O People of Paradise! You will live forever without death, and O people of Fire! You will live forever without death, and every nation will be called out according to their deeds.

Al-Ḥasan recited it with (Takhfīf) lightening of Dāl and affirming of Yā' to be inconformity of the origin.

Ibn ʿAbbās, may Allah be pleased with both of them, and Aḍ -Ḍaḥāk recited it with duplication of Dāl to denote the meaning of disconformity, that is when they flee and disperse across the land, just as camels squeal when they stray to their owners.

Aḍ-Ḍaḥāk said: When they hear the exhalation of fire, they will run away,

and they do not come to a place except that they find angels in rows, so they return to the place in which they were, and that is what Allah Almighty stated: {the Day of Calling} [40: 32], and His statement:

﴿O assembly of jinn and humans ! If you can penetrate beyond the realms of the heavens and the earth, then do so﴾ [55:33]

And His statement: ﴿with the angels on its sides} [69:17]

Qur'ān 40: 33 Allah Almighty said: ﴿The Day you will ˹try in vain to˺ turn your backs and run away﴾, turning away from the position of reckoning to with no one to Fire},

﴿Protect you from Allah. And whoever Allah leaves to stray will be left with no guide﴾.

Mujāhid said: It means running away.

﴿With no one to protect you from Allah﴾ meaning, 'you will have no one to protect you from the punishment and torment of Allah.'

﴿And whoever Allah leaves to stray will be left with no guide﴾.

Qur'an 40:33: Allah (May He be glorified) said: ﴿Joseph﴾, He is Joseph son of Jacob (Peace be upon both of them, ﴿already came to you earlier﴾, before Moses, or before the believer, ﴿with clear proofs﴾, according to Wahb: Pharaoh Moses is Pharaoh of Joseph; he lived for long until the time of Moses. Others said: He is another one.

{Yet you never ceased to doubt what he came to you with. When he died you said, 'Allah will never send a messenger after him.' This is how Allah leaves every transgressor and doubter to stray﴾

﴿Musrif﴾ here refers to the polytheist,﴿Murtāb﴾ means the one is doubtful.

Qur'ān: 40:35: ﴿Those who dispute about the verses of Allah, without any authority that has come to them﴾, means, those who attempt to refute truth with falsehood and who dispute the proof without evidence or proof from Allah, Allah will hate them with the utmost loathing.

It is similar to His statement:

﴿What a terrible claim that comes out of their mouths!﴾ [18:5]

Meaning, the believers too will despise those who are like this, and whoever is like this, Allah will put a seal on his heart so that after that he will not acknowledge anything good or denounce anything evil.

﴿Thus does Allah seal up the heart of every arrogant﴾, meaning, so that they cannot follow the truth.

Abū ʻAmr and ibn ʻĀmir recited it {Qalbin} with Tanwīn, while others recited with it with annexation, this is held by ibn Mas'ūd's recitation (Thus does Allah seal up the heart of every arrogant).

Qur'ān: 40:36: ﴿Pharaoh ordered, "O Hamân! Build me a high tower﴾, meaning: build a palace for, as Aṣ-Ṣarḥ is the apparent construction what will not be hidden from the one who looks at it even if he was far away from it.

﴿So I may reach the pathways﴾.

Qur'ān: 40:38: ﴿The ways into the heavens﴾ meaning, its gates and its paths,

The majority of reciters read it with Raf' of ʻAayn as to match His statement: {Ablugh}.However, Ḥumayd Al-A'raj recited it with Naṣb of ʻAayn, same as narrated by Ḥafṣ, on the authority of Āṣim as to match the response of {La'lī}, with Fā'.

Al-Farrā' cited some Arabs as saying:

I lived the ups and downs of life

So the soul will be relieved from what it complains.

﴿So that I may look for the deity of Moses, although I am sure he is a liar﴾, it refers to Moses, due to his disbelief and defiance; he did not believe that Allah had sent Musa to him.

﴿And so Pharaoh's evil deeds were made so appealing to him that he was hindered from the ˹Right˺ Way. But the plotting of Pharaoh was only in vain﴾, and the plot of Pharaoh led to nothing but loss and destruction﴾, Meaning, Pharaoh's plotting is nothing but misguidance and delusion.

It is similar to Allah's statement:

﴾May the hands of Abu Lahab perish, and he ˹himself˺ perish!﴿, [111:1]

Qur'ān: 40:38: ﴾And the man who believed﴿, refers to Kharbīl,

﴾Urged, "O my people! Follow me, ˹and˺ I will lead you to the Way of Guidance﴿, meaning: I will guide you to the path of guidance.

Qur'ān 40:39: ﴾O my people! This worldly life is only ˹a fleeting˺ enjoyment﴿,

Meaning, it is insignificant and fleeting, and soon it will diminish and pass away.

﴾Whereas the Hereafter is truly the home of settlement﴿, means, the abode which will never end and from which there will be no departure, which will be either Paradise or Hell.

Qur'ān 40:40: ﴾Whoever does an evil deed will only be paid back with its equivalent. And whoever does good, whether male or female, and is a believer, they will enter Paradise, where they will be provided for without limit﴿.

Quran 40: 41-43: Allah (May He be glorified):

﴾O my people! How is it that I invite you to salvation, while you invite me to the Fire!* You invite me to disbelieve in Allah and associate with Him what I have no knowledge of, while I invite you to the Almighty, Most Forgiving.*

There is no doubt that whatever ˹idols˺ you invite me to ˹worship˺ are not worthy to be invoked either in this world or the Hereafter.

﴾Undoubtedly, ˹ our return is to Allah and the transgressors will be the inmates of the Fire﴿

According to As-Suddī:

The idols they invoke with Allah neither respond to them in this world, nor in the Hereafter.

Qatādah said, "This means that idols possess no power either to benefit or to harm."

According to another view: The idols which they worshipped did not call them to worship it, neither in this world nor in the Hereafter, as they did not claim divinity. Besides, in the Hereafter, they will disavow them.

﴾And our return will be to Allah﴿, means, in the Hereafter, where He will

reward or punish each person according to his deeds.

﴿And the transgressors, they shall be the dwellers of the Fire!﴾

Ibn ʿAbbās and Qatādah stated: It refers to the Polytheists.

Mujāhid said: It refers to those who shed bloods.

Mujāhid said: It is concerned with the tyrants and the arrogant.

Qur'ān 40:44: ﴿You will remember what I say to you﴾,

Meaning, `you will come to know the truth of what I enjoined upon `you and forbade you to do, the advice I gave you and what I explained to you. You will come to know, and you will feel regret at the time when regret will be of no avail.

﴿And I entrust my affairs to Allah﴾, he said this as they threatened him when he abandoned their religion

﴿Surely Allah is All-Seeing of all ˹His˺ servants﴾.

Means, He knows their affairs well, and knows who is a liar.

Qur'ān 40:45: ﴿So Allah protected him from the evil of their schemes﴾

According to Qatādah: Allah saved him along with Musa (peace be upon him) and he was from the Copts.

﴿And Pharaoh's people were overwhelmed by an evil punishment﴾.

His refers to drowning in the sea, then being transferred from there to Hell.

This what Allah Almighty stated in the next verse:

Qur'ān 40:46: The term 'An-Nār' (the fire) is in nominative case as appositive of the term 'As-Sū' (the evil)

﴿They are exposed to the Fire ˹in their graves˺ morning and evening﴾, the term 'Arḍ' literally refers to exposing something, like secret and so forth.

It will be said to them: "O family of Pharaoh, these are your dwellings by way of rebuking, humiliating and disgracing them.

As-Suddī, Huzayl ibn Shuraḥbil said: "When they destroyed, their souls had been put inside mouths of black birds, so they will be exposed to Fire twice a day, they go to fire and return until the Day of resurrection.

[2565] ʿAqīl ibn Muḥammad ibn Aḥmed Al-Jurjāni informed me that Abū al-Faraj Al-Baghdādī al-Qāḍī informed them, on the authority of Muḥammad ibn Jarīr: Abdul Karīm ibn Abī Umayr informed us: Ḥammād ibn Muḥammad Al-Fazāri related to us: I heard Al-Awzāʾī while he was asked by someone, saying: May Allah have mercy on you, we saw birds emerging from the sea taking a side of the west is white, one by one, and no one knows their number except Allah Almighty, and when evening comes, they return as black as they are. He asked: Have you understood that? ʿYes, "He replied. Hence, he said: those birds in their crops are the spirits of Pharaoh's family. They are exposed to the Fire morning and evening, so they return to their nests and its feathers burned and became black, so white feathers sprouted on it from the night, and the black ones scattered, then it became morning and they were exposed to the Fire morning and evening, then it returned to its nest. They are six hundred thousand fighters. (1)

ʿIkrimah and Muḥammad ibn Kaʾb said: This verse indicates the torment of the grave because Allah Almighty distinguished the torment of the Hereafter, so He said:

﴿Until the Hour begins. When the Day of Resurrection comes﴾ that is, they are told ﴿Enter﴾ (2)

The people of Medina and Kūfah except Abū Bakr and Yaʿqūb recited by disconnection of Alif and Kasrah of Khāʾ, derived from insertion.

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(1) **[2565] The assessment of the reliability of the chain of transmitters:**

- Its chain of transmitters is weak, including Ḥammād ibn Muḥammad al-Fazāri who is weak, as it has ʿAbd al-Karīm Ibn Abī ʿUmar. Adh-Dhahabī said: Its chain contains some unknown narrators.

The authentication of Ḥadīth:

- Narrated by aṭ-Ṭabarī in ((Jāmiʿ al-Bayān)) 24/71 as quoted by the compiler, and Ibn Abī Ad-Dunyá in ((Man ʿĀsha Baʾda al-Mawt)) (p. 44) on the authority of Ḥammād ibn Muḥammad al-Fazāri in a similar manner.
- ((Al-Jāmiʾ Li Aḥkām Al-Qurʾān)) by Al-Qurṭubī 15/320, ((Zād al-Masīr)) by Ibn Al-Jawzī 7/229.

(2) Ibn Kathīr said in ((Tafsīr al-Qurʾān al-ʿAẓīm)) 12/193: This verse is a major basis in inferring the people of Sunnah for the torment of the isthmus in the graves, and it is His saying: {they are exposed to the Fire ˹in their graves˺ morning and evening} [Qurʾān: 40: 46]

However, the other reciters read it with connection of Alif and Ḍammah of Khā', derived from entering.

﴿Until the Hour begins. When the Day of Resurrection comes, their souls and bodies will be reunited in Hell﴾.

It has been said that there were sixty hundred thousand fighters.

Qur'ān 40:47: Allah (Glory be to Him) said: ﴿Consider the Day˹ when they will dispute in the Fire, and the lowly ˹followers˺ will appeal to the arrogant ˹leaders˺, "We were your ˹dedicated˺ followers﴾, meaning: in the worldly life.

﴿Will you then shield us from a portion of the Fire?"﴾

The term 'Tab' (follower) may be used singular and plural form according to the grammarians of al-Baṣrah, and its singular is Tābi'. However, the people of Al-Kūfah said: It is a noun plural that has no singular form, as it looks like infinitive, and the plural of it is Atbā'(Followers).

Qur'ān 40:48: ﴿The arrogant will say, "We are all in it!﴾

Ibn As-Samayfa' recited it: (Innā Kulān fīhā) in accusative, making it an emphasis and attribute to Innā.

﴿For˺ Allah has already passed judgment over ˹His˺ servants."﴾

Qur'ān 40: 49 Allah Almighty said: ﴿And those in the Fire will cry out to the keepers of Hell﴾, when punishment became severe for them.

﴿"Pray to your Lord to lighten the torment for us ˹even˺ for one day!"﴾.

Qur'ān 40: 50: ﴿The keepers will reply, "Did your messengers not ˹constantly˺ come to you with clear proofs?" They will say, "Yes ˹they did˺." The keepers will say, "Then pray! Though the prayer of the disbelievers is only in vain﴾, meaning, your invocation will not be accepted nor responded to you.

Qur'ān 40: 51: ﴿We certainly help Our messengers and the believers, ˹both˺ in this worldly life and on the Day the witnesses will stand forth ˹for testimony﴾, according to ibn 'Abbās: We will make our messengers victorious in the Hereafter.

Aḍ-Ḍaḥāk said: We will support them with argument in this world and forgive their sins in the hereafter.

It has been said: We will support them by avenging of their enemies in this world and in the Hereafter.

As-Suddī said: Prophets and believers had been killed in this world, and they were victorious, since that nation that had done so with the prophets and believers would not pass away until Allah Almighty would send upon them those who avenge for His messengers and the believers.

Some said: He meant by saying ﴿Our Messengers﴾ Muḥammad (P.B.U.H), as He Ibn Kathīr said in ((Interpretation of the Great Qur'an)) 12/193: This verse is a major basis in inferring the people of Sunnah for the torment of the isthmus in the graves, and it is His saying: {The fire is exposed to it morning and evening}.said:

﴿O messengers ! Eat from what is good and lawful, and act righteously﴾ [23:51]

Abū Al-Āliyah said: It means that Allah, Glory be to Him, will support them with irrefutable arguments in this world and the Hereafter.

﴿And on the Day the witnesses will stand forth ˹for testimony﴾

the witnesses will be from the angels, the prophets and the believers.

Qur'ān 40: 52: ﴿The Day the wrongdoers' excuses will be of no benefit to them. They will be condemned, and will have the worst outcome﴾,

Meaning, the wrongdoers will be expelled from Allah's mercy and, and they will have the worst return in the Hereafter.

﴿On the day when their apologies will not benefit the wrongdoers, and for them is the curse﴾, being expelled from Allah's mercy,

{And for them is the bad abode} the evil of the turn.

Qur'ān 40: 53:54: ﴿And indeed, We gave Moses ˹true˺ guidance, and made the Children of Israel inherit the Scripture.* a guide and a reminder to people of reason﴾.

Qur'ān 40: 55: ﴿So be patient, referring to the Prophet Muḥammad (P.B.U.H), ˹for˺ Allah's promise is certainly true﴾, means, `We have promised

that your word will prevail and that the ultimate victory will be yours and those who follow your religion, and Allah never fails His promise.

﴿Seek forgiveness for your shortcomings. And glorify the praises of your Lord morning and evening﴾.

Meaning, at the end of the day and the beginning of the night,

Al-Kalbī said: The verse about fighting abrogated patience.

﴿And glorify the praises of your Lord morning and evening}

And pray with gratitude from you to your Lord,

{In the evening and in the morning}.

Al-Ḥasan said: It means the ʻAṣr prayer and the Fajr prayer.

Qur'ān 40: 56: ﴿Surely those who dispute Allah's signs—with no proof given to them—have nothing in their hearts but greed for dominance,

the chest is the spot of the heart, thus, it was stated instead of it as they are approximate, whereupon the honorable place in the council was called Ṣadr.

﴿But greed for dominance﴾, they are too proud to follow you,

﴿which they will never attain﴾, those who envied you will neither reach nor attain what they aspired to, since this is Allah's Bounty, He gives it to whomever He wills, and it is not a matter of wish.

Mujāhid said: It means that there is nothing in their breasts except for arrogance, and they will never reach it, because Allah Almighty has humiliated them.

The commentators said: It was revealed about the Jews, since they said to the Prophet (P.B.U.H): Our companion, the Messiah, son of David, referring to the Dajjāl, who will come out at the end of time and his authority will reach over the land and the sea and restore the kingdom to us.

Moreover, the rivers will flow with him, and he is one of the signs of Allah, so Allah Almighty revealed this verse.

Then He Almighty ﴿So seek refuge in Allah﴾ from the trial of the Dajjāl

﴿He is the All-Hearing, All-Seeing﴾.

Qur'ān 40: 57 Allah (Glory be to Him) said: ﴿The creation of the heavens and the earth is certainly greater than the re-creation of humankind, but most people do not know﴾, meaning: their resurrection after death.

The majority of commentators stated: It means they are greater than the creation of the Dajjāl.

﴿But most people do not know﴾, refers to the Jews who dispute the believers about the affair of the Dajjāl.

[2566] Abū Abdullah Al-Ḥusayn ibn Muḥammad Ath-Thaqafī informed me, he said: Mūsā ibn Muḥammad ibn Alī ibn Abdullah related to me that: Abū Shu'ayb Al-Harrānī related to us that: Yaḥyā ibn Abdullah related to us that: Al-Awzā'ī related to us that: Qatādah related to us that Shahr ibn Ḥawshab related to us that: Asmā' bint Yazīd ibn Sakan, who is the cousin of Mu'ādh, related to me that: A group of his companions came to the Messenger of Allah (P.B.U.H), and they mentioned the Dajjāl, so the Messenger of Allah, (P.B.U.H), said:

"Before his appearance three years, the first year, the sky catches a third of its rain, and the earth catches a third of its vegetation, and in the second year the sky holds up two-thirds of its rain and the earth holds up two-thirds of its vegetation, and in the third year the sky upholds what is in it and the earth what is in it, and every tooth and hoof perishes."(1)

(1) **[2566] The assessment of the reliability of the chain of transmitters:**
- Its chain is weak, including, Shahr ibn Ḥawshab Yahim, Yaḥyá ibn ʿAbdullah is weak, and Mūsá ibn Muḥammad ibn ʿAlī ibn ʿAbdullah. I couldn't find his biography.

The authentication of Ḥadīth:
- It was recorded by ʿAbd Al-Razzāq in ((al-Muṣannaf)) 11/391 (20821) on the authority of Ma'mar on the authority of Qatādah, with a similar length. And from the way of ʿAbd Al-Razzāq, it was recorded by Aḥmad in ((Al-Musnad)) 6/455-456 (27579), and Nuʿaym ibn Ḥammād in ((Al-Fitan)) 2/526. In addition, Isḥāq ibn Rahawayh recorded it in ((Musnad)) 1/166 (8) 1/168 (7) and Al-Ṭayālisī in his ((Musnad)) also from Hishām on the authority of Qatādah.
- I said: Al-Haythamī and Al-Albanī classed the Ḥadīth as weak. For the presence of Shahr ibn Ḥawshab.
- ((Majma` al-Zawā'id)) by al-Haythamī 7/660-662, ((Mishkat Al-Maṣābīh)) 3/1516.

[2567] Al-Ḥusayn ibn Muḥammad informed us that: Umar ibn Al-Khaṭṭāb related to us that: Abdullah ibn Al-Faḍl ibn Dhākhirah related to us that ʿIsā ibn Aḥmad ibn Wardān related to us that Ḍamrah ibn Rabiʾah related to us that Yaḥyā ibn Abī ʿUmar Ash-Shaybānī related to us, on the authority of ʿAmr ibn ʿAbdullah Al-Ḥaḍramī that Abū Umamah Al-Bahilī, said:

"The Messenger of Allah (P.B.U.H) addressed us, and most of his speech had to do with telling us about Dajjāl. He warned about him, and among the things he said was: 'There will not be any tribulation on earth, since the time Allah created the offspring of Adam that will be greater than the tribulation of Dajjāl. Allah has not sent any Prophet but he warned his nation about Dajjāl. I am the last of the Prophets, and you are the last of the nations. He will undoubtedly appear among you. If he appears while I am among you, I will contend with him on behalf of every Muslim, and if he appears while I am not among you, then each man must fend for himself and Allah will take care of every Muslim on my behalf. He will emerge from Al-Khallah, between Sham and Iraq, and will wreak havoc right and left. O slaves of Allah, remain steadfast. I will describe him to you in a manner in which none of the Prophets has described him before me. He will start by saying "I am a Prophet," and there is no Prophet after me. Then a second time he will say: "I am your Lord." But you will not see your Lord until you die. He is one-eyed, and your Lord is not one-eyed, and written between his eyes is Kāfir. Every believer will read it, whether he is literate or illiterate. Part of his Fitnah will be that he will have with him Paradise and Hell, but his Hell will be a Paradise and his Paradise a Hell. Whoever is tested with his fire (hell), let him seek the help of Allah and recite the first Verses of Al-Kahf, then it will be cool and safe for him, as the fire was for Ibrahim. Part of his Fitnah will be that he will say to a Bedouin: "What do you think, if I resurrect your father and mother for you, will you bear witness that I am your Lord?" He will say: "Yes." Then two devils will appear to him in the form of his father and mother and will say: "O my son, follow him, for he is your Lord." And part of his Fitnah will be that he will overpower a single soul and kill him, then he will cut him with a saw until he falls in two pieces. Then he will say: "Look at this slave of mine; I will resurrect him now, then he will claim that he has a Lord other than me." Then Allah will resurrect

him and the evil one will say to him: "Who is your Lord?" and he will say: "Allah is my Lord, and you are the enemy of Allah, you are Dajjāl. By Allah, I have never had more insight about you than I have today." (An addition) Al-Ḥasan Tanāfisī said: "Muharibī told us: 'Ubaydullah ibn al-Walīd Al-Waṣṣafī told us, from 'Aṭiyyah, that Abū Sa'īd said: "The Messenger of Allah (P.B.U.H) said: 'That man will be the highest in status in my nation in Paradise'" - He said: "Abu Sa'īd said: 'By Allah, we did not think that man would be anyone other than 'Umar ibn Khaṭṭab, until he passed away. - Muharibī said: "Then we went back to the narration of Abu Rafi'." He said: - 'Part of his Fitnah will be that he will command the sky to rain, and it will rain, and he will command the earth to bring forth vegetation and it will do so. And part of his Fitnah will be that he will pass by a clan and they will disbelieve in him, so all their flocks will perish and none will be left. And part of his Fitnah will be that he will pass by a clan who will believe in him, so he will command the sky to rain, and it will rain, and he will command the earth to bring forth vegetation and it will do so, until their flocks will come back in the evening of that day, bigger and fatter than they have ever been, with their flanks stretched and their udders full of milk. There will be no part of the earth left that he does not enter and prevail over, except for Mecca and Al-Medina, for he will not approach them on any of their mountain paths but he will be met by angels with unsheathed swords, until he will stop at the red hill at the end of the marsh. Then Medina will be shaken with its people three times, and no hypocrite, male or female, will be left, all will come out to him. Thus it will be cleansed of impurity just as the bellows cleanses the iron of dross. And that day will be called the Day of Deliverance.' "Umm Sharīk bint Abī 'Akār said: 'O Messenger of Allah, where will the Arabs be that day?' He said: 'On that day they will be few, and most of them will be in Baitul-Maqdis (Jerusalem), and their leader will be a righteous man. When their leader has stepped forward to lead them in prayer, 'Eisa bin Maryam will come down to them. Their leader will step backwards so that 'Eisa can come forward and lead the people in prayer, but 'Eisa will place his hand between his shoulders and say to him: "Go forward and pray, for the Iqāmah was given for you." Then their leader will lead them in prayer. When he has finished, 'Eisa (as), will say: "Open the gate." So they will open it and behind it will be Dajjal

with seventy thousand Jews, each of them carrying an adorned sword and wearing a greenish cloak. When Dajjāl looks at him, he will start to melt as salt melts in water. He will run away, and 'Eisa (as), will say: "I have only one blow for you, which you will not be able to escape!" He will catch up with him at the eastern gate of Ludd, and will kill him. Then Allah will defeat the Jews, and there will be nothing left that Allah has created which the Jews will be able to hide behind, except that Allah will cause it to speak - no stone, no tree, no wall, no animal - except for Al-Gharqad (the box-thorn), for it is one of their trees, and will not speak - except that it will say: "O Muslim slave of Allah, here is a Jews, come and kill him!" "The Messenger of Allah (P.B.U.H) said: 'His (Dajjāl) days will number forty years: a year like half a year, a year like a month, a month like a week, and the rest of his days will be like sparks from a fire (i.e., they will pass quickly). One of you will enter the gate of Al-Madinah in the morning and not reach its other gate until evening comes.' It was said: 'O Messenger of Allah, how should we pray on those short days?' He said: 'Estimate (the times of) the prayer, as you do on these long days, then pray.' The Messenger of Allah (P.B.U.H) said: "Eisa bin Maryam (as), will be a just judge and a just ruler among my nation. He will break the cross, slaughter the pigs, abolish the Jizyah and charity will be left. No one will be appointed to (collect the Zakāh of) sheep and camels. Grudges and mutual hatred will disappear and the venom of every venomous creature will be removed, so that a baby boy will but his hand in a snake and it will not harm him, and a baby girl will make a lion run away, and it will not harm her; and the wolf will be among the sheep like their sheepdog. The earth will be filled with peace just as a vessel is filled with water. The people will be united and none will be worshipped except Allah. War will cease and Quraysh will no longer be in power. The earth will be like a silver platter, with its vegetation growing as it did at the time of Adam, until a group of people will gather around one bunch of grapes and it will suffice them, and a group will gather around a single pomegranate and it will suffice them. An ox will be sold for such and such amount of money, and a horse will be sold for a few Dirhams.' They said: 'O Messenger of Allah, why will horses be so cheap?' He said: 'They will never be ridden in war again.' It was said to him: 'Why will oxen be so expensive?' He said: 'Because all the land will be tilled. Before

Dajjāl appears there will be three difficult years in which the people will suffer severe famine. In the first year, Allah will command the sky to withhold one third of its rain and the earth to withhold one third of its produce. In the second year, He will command the sky to withhold two thirds of its rain and the earth to withhold two-thirds of its produce. In the third year, he will command the sky to withhold all of its rain, and not a single drop will fall, and the earth to withhold all of its produce, and nothing will grow. All cloven-hoofed animals will die, except those that Allah wills.' It was said: 'What will the people live on at that time?' He said: 'Tahlīl, Takbīr, Tasbīh and Taḥmīd. That will take the place of food for them." (1)

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(1) [2567] The assessment of the reliability of the chain of transmitters:

- Its chain of transmitters is weak. It contains 'Amr ibn 'Abdullah Al-Ḥaḍramī, Ibn Ḥajar said about him: Maqbūl, and I did not find a follower for him, because his Ḥadīth is Layyin, and in it also 'Umar ibn Al-Khaṭṭāb and 'Abdullah ibn Al-Faḍl, I did not find them.

The authentication of Ḥadīth:

- It was recorded by Nu'aym ibn Ḥammād in ((Al-Fitan)) 2/566, Ibn Abī 'Aṣim in ((Al-Ahad and Al-Mathānī)) 2/447 and Ibn Mājah in the book: Al-Fitan, Chapter: The Fitnah of the Antichrist (4077), and Al-Ḥākim in ((Al-Mustadrak)) 4/ 580, and Al-Ruwaynī in his ((Musnad)) 2/295, and Muḥammad ibn 'Abdul-Wāḥid Al-Maqdisī in ((Faḍā'il Bayt Al-Maqdis)) (p. 64).
- All of them narrate it from the path of Abū Zar`ah Yaḥyá Ibn Abī 'Amr As-Saybānī, except that the narration of Al-Ḥākim and Nu'aym ibn Ḥammād contains an abbreviation.
- Ibn Kathīr said in ((Tafsīr al-Qur'ān al-'Aẓīm)) 4/356: This is a Gharīb Ḥadīth from this perspective.
- The Ḥadīth was weak by Al-Albanī, may Allah have mercy on him. ((Ḍa'īf al-Jāmi')) (pp. 922-924), ((Ḍa'īf Sunan Ibn Mājah)) (p. 329-333)).
- I said: Most of this Ḥadīth has been graded Ṣaḥīḥ from other chains of narration, so Ibn Kathīr he said after his previous words: (...and for some of it there are evidences from other hadiths).
- Al-Albanī said: Most of this Ḥadīth has been authenticated among a number of hadiths, and that is why I recorded what was authenticated from it in ((Aṣ-Ṣaḥīḥ)) - meaning ((Ṣaḥīḥ Al-Jami`)- (7875). See: His words are in the footnote (p. 924) from ((Ḍa'īf Al-Jāmi')), and see what is authentic from the Ḥadīth in "Ṣaḥīḥ Al-Jāmi'" where he indicated.
- Among the evidences referred to by Ibn Kathīr:
- 1- What Muslim narrated in the book: Al-Fitan, Chapter: The Hour will not come until a man passes by a man's grave (2921) from the Ḥadīth of 'Abdullah ibn 'Umar

[2568] Ibn Fanjawayh informed me that: Ibn Ḥimdān informed me that:

who said: The Messenger of Allah (P.B.U.H) said: ((You will fight the Jews, so kill them until the stone says, O Muslim, this is a Jew, so come and kill him)).

2- What was also narrated by Muslim (2922) from the Ḥadīth of Abū Hurayrah that The Messenger of Allah (P.B.U.H) said: ((The Hour will not come until the Muslims fight the Jews, so the Muslims kill them, until the Jew hides behind the stone and the tree, and the stone and the tree say, O Muslim, O servant of Allah, this is a Jew behind me, so come and kill him Except for the Gharqad, for it is from the tree of the Jews."

3- What Muslim also narrated in the book: Al-Fitan, Chapter: Mentioning the Antichrist (2937). It is similar to the Ḥadīth of Abi Umamah, which was mentioned by the compiler:

- An-Nawwās b. Sam'ān reported that Allah's Messenger (P.B.U.H) made a mention of the Dajjal one day in the morning. He (P.B.U.H)) sometimes described him to be insignificant and sometimes described (his turmoil) as very significant (and we felt) as if he were in the cluster of the date-palm trees. When we went to him (to the Holy Prophet) in the evening and he read (the signs of fear) in our faces, he (P.B.U.H) said:
- What is the matter with you? We said: Allah's Messenger, you made a mention of the Dajjal in the morning (sometimes describing him) to be insignificant and sometimes very important, until we began to think as if he were present in some (near) part of the cluster of the date-palm trees. Thereupon he (P.B.U.H) said: I harbor fear in regard to you in so many other things besides the Dajjal. If he comes forth while I am among you, I shall contend with him on your behalf, but if he comes forth while I am not amongst you, a man must contend on his own behalf and Allah would take care of every Muslim on my behalf (and safeguard him against his evil). He (Dajjal) would be a young man with twisted, contracted hair, and a blind eye. I compare him to `Abd-ul-`Uzzā b. Qaṭṭān. He who amongst you would survive to see him should recite over him the opening verses of Surat al-Kahf (xviii). He would appear on the way between Syria and Iraq and would spread mischief right and left. O servant of Allah! adhere (to the path of Truth). We said: Allah's Messenger, how long would he stay on the earth? He (P.B.U.H) said: For forty days, one day like a year and one day like a month and one day like a week and the rest of the days would be like your days. We said: Allah's Messenger, would one day's prayer suffice for the prayers of day equal to one year? Thereupon he (P.B.U.H) said: No, but you must make an estimate of time (and then observe prayer). We said: Allah's Messenger, how quickly would he walk upon the earth? Thereupon he (P.B.U.H) said: Like cloud driven by the wind. He would come to the people and invite them (to a wrong religion) and they would affirm their faith in him and respond to him. He would then give command to the sky and there would be rainfall upon the earth and it would grow crops. Then in the evening, their pasturing animals would come to them with their humps very high and their udders full of milk and their flanks stretched. He would then come to another people and invite them. But they would

Al-Masῡhī related to us that: Sahl ibn Uthmān related to us that: Ibn Abī

reject him and he would go away from them and there would be drought for them and nothing would be left with them in the form of wealth. He would then walk through the waste land and say to it: Bring forth your treasures, and the treasures would come out and collect (themselves) before him like the swarm of bees. He would then call a person brimming with youth and strike him with the sword and cut him into two pieces and (make these pieces lie at a distance which is generally) between the archer and his target. He would then call (that young man) and he will come forward laughing with his face gleaming (with happiness) and it would be at this very time that Allah would send Jesus, son of Mary, and he will descend at the white minaret in the eastern side of Damascus wearing two garments lightly dyed with saffron and placing his hands on the wings of two Angels. When he would lower his head, there would fall beads of perspiration from his head, and when he would raise it up, beads like pearls would scatter from it. Every non-believer who would smell the odor of his self would die and his breath would reach as far as he would be able to see. He would then search for him (Dajjal) until he would catch hold of him at the gate of Ludd and would kill him. Then a people whom Allah had protected would come to Jesus, son of Mary, and he would wipe their faces and would inform them of their ranks in Paradise and it would be under such conditions that Allah would reveal to Jesus these words: I have brought forth from amongst My servants such people against whom none would be able to fight; you take these people safely to Tur. And then Allah would send Gog and Magog and they would swarm down from every slope. The first of them would pass the lake of Tiberias and drink out of it. And when the last of them would pass, he would say: There was once water there. Jesus and his companions would then be besieged here (at Tur, and they would be so much hard pressed) that the head of the ox would be dearer to them than one hundred dinars and Allah's Apostle, Jesus, and his companions would supplicate Allah, Who would send to them insects (which would attack their necks) and in the morning they would perish like one single person. Allah's Apostle, Jesus, and his companions would then come down to the earth and they would not find in the earth as much space as a single span which is not filled with their putrefaction and stench. Allah's Apostle, Jesus, and his companions would then again beseech Allah, Who would send birds whose necks would be like those of Bactrian camels and they would carry them and throw them where God would will. Then Allah would send rain which no house of clay or (the tent of) camels' hairs would keep out and it would wash away the earth until it could appear to be a mirror. Then the earth would be told to bring forth its fruit and restore its blessing and, as a result thereof, there would grow (such a big) pomegranate that a group of persons would be able to eat that, and seek shelter under its skin and milch cow would give so much milk that a whole party would be able to drink it. And the milch camel would give such (a large quantity of) milk that the whole tribe would be able to drink out of that and the milch sheep would give so much milk that the whole family would be able to

Zā'idah and Abdul-Raḥman related to us, on the authority of Mujālid, that al-Sha'bī said: The nickname of the Dajjāl is Abū Yūsuf. (1)

Qur'ān 40:58: Allah (May He be glorified) said: ﴿Those blind ˹to the truth˺ and those who can see are not equal, nor are those who believe and do good ˹equal˺ to those who do evil. Yet you are hardly mindful﴾.

the Kūfī reciters related it with Tā, while others recited it with Yā' and this is the choice of Abū Ubayd as the start and the last of verses refer to the people.

Qur'ān: 40:59 Allah Almighty said: ﴿The Hour﴾, refers to the Day of Judgment, is certainly coming; there is no doubt about it. {But most people do not believe}, most people do not believe in it.

Qur'ān: 40: 60: ﴿Your Lord has proclaimed, "Call upon Me, I will respond to you﴾.

It means: Profess in the unity of Me and worship Me without ascribing others with me, I love you, reward you, and forgive you.

This is the view held by the majority of commentators as indicated by the context of the verse.

Some of them said: It refers to remembrance, supplication and invocation.

[2569] Al-Ḥusayn ibn Muḥammad ibn Al-Ḥusayn informed me that: Muḥammad ibn Al-Ḥasan related to us that: Uthmān Khirzād related to us that Quṭn ibn Nusayr related to us that Ja'far ibn Sulaymān related to, on

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drink out of that and at that time Allah would send a pleasant wind which would soothe (people) even under their armpits, and would take the life of every Muslim and only the wicked would survive who would commit adultery like asses and the Last Hour would come to them.

(1) **[2568] The assessment of the reliability of the chain of transmitters:**

- Its chain of transmitters is weak. It contains Mujālid ibn Sa'īd is not strong. It also has 'Abd al-Raḥmān ibn Mushar is Matrūk, but his follower is Yaḥyá Ibn Abī Zā'idah who he is trustworthy.
- However, the report is Mawḍū' to ash-Sha'bī, and 'Abd al-Raḥmān ibn Mushar admitted that in a story. See it in: ((Mizān al-I'tidāl)) by Adh-Dhahabī 4/318, ((Lisān Al-Mizān)) by Ibn Ḥajar 3/438, ((Tārīkh Baghdād)) by al-Khaṭīb 10/ 238, and this was the result of a reaction that he wanted to offend Judge Abū Yūsuf, so he gave him the same nickname of the Dajjāl (Antichrist).

the authority of Thābit, Anas (may Allah be pleased with him) reported the Messenger of Allah (P.B.U.H) as saying:

﴿Let one of you ask his Lord for his every need, even until he asks Him for the strap of his sandal when it breaks﴾. (1)

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(1) **[2569] The assessment of the reliability of the chain of transmitters:**

- It includes Muḥammad ibn Al-Ḥasan ibn Siklab, no Jarḥ or Ta'dīl was raised about him. As for his sheikh, I did not find a biography for him.

The authentication of Ḥadīth:

- It was recorded by At-Tirmidhī in the book: Invocations (3604), and Ibn Ḥibbān in his ((Ṣaḥīḥ)) as in ((Al-Iḥsān)) 3/148, and Ibn Uday in ((Al-Kāmil)) 6/52, and Aṭ-Ṭabarānī in ((Supplication)) (p. 29), and in ((Al-Mu`jam Al-Awsaṭ)) 5/373, and Abū Ya'lá in ((Al-Musnad)) 6/130, and in ((Al-Mu`jam)) (p. 233), and Aḍ-Ḍiyā` in ((Al-Aḥādīth Al-Mukhtārah)) 5/9, 10, 11 And Al-Bayhaqī in ((Shuab Al-Imān)) 2/41. On the authority of Qaṭṭān ibn Naṣīr, on the authority of Ja'far ibn Sulaymān, on the authority of Thābit, on the authority of Anas, he said: The Messenger of Allah (P.B.U.H) said: ((Let one of you ask his Lord for his every need, even until he asks Him for the strap of his sandal when it breaks)). At-Tirmidhī said: This is a strange Ḥadīth, and it was narrated by more than one person on the authority of Ja'far ibn Sulaymān, on the authority of Thābit, on the authority of the Prophet (P.B.U.H), in a Mursal form, and they did not mention in it (on the authority of Anas)
- Ṣāliḥ ibn 'Abdullah narrated to us, he said: Ja'fī ibn Sulaymān narrated to us, on the authority of Thābit, that The Messenger of Allah (P.B.U.H) he said...
- I said: He mentioned the Ḥadīth without saying: ((all of them)) and added in its place: ((until he asks for salt)).
- And it was narrated like this in a mursal form also by Ibn Uday in ((Al-Kāmil)) 6/52 from the way of Al-Qwarīrī: Ja`far narrated it to us like what the compiler mentioned. Then he added: A man he said to Al-Qwarīrī: I have a sheikh who narrates it on the authority of Ja'far on the authority of Thābit on the authority of Anas. Al-Qwarīrī said: It is invalid.
- Ibn 'Uday said: This is as he said. I said: It means that his chain of transmitters is invalid and the more correct is that it is Mursal. Aḍ-Ḍiyā al-Maqdisī he said after the Ḥadīth: The correct view is that it is mursal.
- The Ḥadīth was classed as weak by the scholar Al-Albanī, may Allah have mercy on him, due to the reason for transmission. ((Silsilat al-Aḥādīth aḍ-Ḍa'īfah)) 3/537.
- alert:
- The Ḥadīth was reported as Mutaṣil (connected) in ((al-Kāmil)) by Ibn Uday 6/52 and it is a mistake from the transcriber, evidenced by the words of Al-Qwarīrī after him on the same page, as well as Adh-Dhabi's transmission of it in ((Mizān Al-I'tidāl)) 5/475 on the authority of Ibn Uday on the correct path, as well as mursal. Al-Hafiz Ibn Ḥajar in ((Tahdhīb at-Tahdhīb)) (341).

Allah Almighty said next:

﴿Surely those who are too proud to worship Me will enter Hell, fully humbled﴾.

Meaning, those who are too proud to unify me with worship and obedience, as stated by the majority of commentators.

According to As-Suddī: It means those who are too proud to pray to me.

[2570]] ʻAqīl ibn Muḥammad informed me that: al-Muʻāfá ibn Zakarīyā, related to us that Muḥammad ibn Jarīr related to us that Muḥammad ibn Bashshār related to us that: ʻAbd al-Raḥmān ibn Mahdī related to us that: Sufyān, on the authority of Manṣūr and al-A'mash, on the authority of Dharr, on the authority of Yusayʻ al-Ḥaḍramī, that al-Nuʻmān ibn Bashīr (may Allah be pleased with both of them) said: I heard the Messenger of Allah (P.B.U.H) saying: "Supplication is the prayer." (1)

Then he recited this verse:

﴿Your Lord has proclaimed, "Call upon Me, I will respond to you. Surely those who are too proud to worship Me﴾, He said: It means those who are too proud to invoke me."

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(1) **[2570] The assessment of the reliability of the chain of transmitters:**

- His men are trustworthy except for the compiler's sheikh. I did not find his biography. This Ḥadīth is Ṣaḥīḥ as it will come.

The authentication of Ḥadīth:

- It was recorded by aṭ-Ṭabarī in ((Jāmiʻ al-Bayān)) 24/78 on the authority of Muḥammad ibn Bashar with it. It was recorded by At-Tirmidhī in the book: Interpretation of the Qur'ān, Chapter: From Surat Al-Baqarah (2969), and Abū Dāwūd, Chapters on the Virtues of the Qur'ān, Chapter: Supplication (1479), and Al-Nasā'ī in ((As-Sunan al-Kubrá)) 6/450 (11464), and Ibn Mājah, Book: Supplication Chapter: The virtue of supplication (3828), and Aḥmad in ((Al-Musnad)) 4/267 (18352), and Ibn Ḥibbān in his ((Ṣaḥīḥ)) as in ((Al-Iḥsān)) 3/172 (890), and Al-Ḥākim in ((Al-Mustadrak)) 1/667 (1802) All of them are from the way of Dharr, on the authority of Yasī', on the authority of Al-Na'mān ibn Bashir.
- At-Tirmidhī said: This is Ḥasan ṣaḥīḥ Ḥadīth. Al-Ḥākim said: This is a Ḥadīth with an authentic chain of transmitters, and they did not report it. Ibn Ḥajar said: It was recorded by the Companions of the Sunan with a good chain of transmitters. ((Fatḥ Al-Bārī)) 1/49.

[2571] on the authority of Ibn Jarīr, said: Ya'qūb ibn Ibrāhīm related to us that: Hāshim ibn al-Qāsim, on the authority of al-Ashja'ī said:

It was said to Sufyān: Pray to Allah, so he replied: abandoning sins is the supplication. (1)

Allah Almighty said next: ﴿They will enter﴾, Abū Ja'far, Abū Ḥātim recited it with Ḍammah of Yā' and Fatḥah of Khā', as opposed to ibn 'Amr, Āṣim and others.

﴿Will enter Hell, fully humbled﴾, meaning humiliated.

Qur'ān 40: 61-63: Allah (may He be glorified) said:

﴿It is Allah Who has made the night for you to rest in and the day bright. Surely Allah is ever Bountiful to humanity, but most people are ungrateful﴾* That is Allah, your Lord, the Creator of all things. There is no god ⌜worthy of worship⌝ except Him. How can you then be deluded ⌜from the truth⌝?

﴿This is how those who used to reject Allah's signs were ⌜also⌝ deluded﴾

means, just as these people (Quraysh) were led astray by their worship of gods other than Allah, those who came before them also disbelieved and worshipped others, with no proof or evidence, but on the basis of ignorance and desires. They denied the signs and proof of Allah.

Qur'ān 40:64: ﴿It is Allah Who made the earth a place of settlement for you and the sky a canopy. He shaped you ⌜in the womb⌝, perfecting your form. And He has provided you with what is good and lawful﴾,

the majority of reciters read it with Ḍammah of Ṣād, whereas Abū Ruzayn Al-'Uqilī recited it (Fa'ḥsana Ṣiwarakum) with Kasrah of Sād and it is another tongue.

﴿That is Allah—your Lord. So Blessed is Allah, Lord of all worlds﴾

According to Al-Farrā': It is a statement in implied imperative, its implication is: Pray for Allah and praise Him alone.

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(1) **[2571] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters is by the compiler's sheikh, I did not find it.

The authentication of Ḥadīth:
- Aṭ-Ṭabarī recorded it in "Jami' al-Bayan" 24/79, and Abū Nu'aym recorded it in "Ḥilyat al-Awliyā'" 6/393.

[2572] ʿAqīl informed me that: al-Muʿāfá related to us: Muḥammad ibn Jarīr related to us that: Muḥammad ibn ʿAlī ibn al-Ḥasan ibn shaqīq related to us that: I heard my father saying: al-Ḥusayn ibn Wāqid related to us: al'ʿmash related to us, on the authority of Mujāhid, that Ibn ʿAbbās (may Allah be pleased with both of them) said: Whoever says: ʿThere is no god but Allah, so let him say after it:

All praise is due to Allah the Lord of the worlds that is the meaning of Allah's statement:

﴿So call upon Him with sincere devotion, ˹saying,˺ "All praise is for Allah—Lord of all worlds﴾, (1)

Qur'ān: 40: 66: Allah (Glory be to Him) said: ﴿Say, ˹O Prophet,˺ "I have been forbidden to worship those ˹idols˺ you worship besides Allah, since clear proofs have come to me from my Lord. And I have been commanded to ˹fully˺ submit to the Lord of all worlds﴾,

the Prophet (P.B.U.H) said this when he was called to disbelief.

Qur'ān 40:67 Allah Almighty said: ﴿He is the One Who created you from dust, then from a sperm-drop, then ˹developed you into˺ a clinging clot ˹of blood˺, then He brings you forth as infants﴾, it is similar to His statement:

﴿Or children who are still unaware of women's nakedness﴾ [24:31]

{So that you may reach your prime, and become old—though some of you ˹may˺ die}, meaning, some of may die before he grows old.

﴿Reaching an appointed time﴾, a time that you neither pass it nor delay from it, ﴿so perhaps you may understand Allah's power﴾, meaning: In order to understand this, accordingly you realize that there is no god but Allah who did this.

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(1) **[2572] The assessment of the reliability of the chain of transmitters:**
- In it, the compiler's sheikh, I did not find him.
The authentication of Ḥadīth:
- Aṭ-Ṭabarī recorded it in ((Jāmiʿ al-Bayān)) 24/81, with an authentic chain of transmitters.

Qur'an 40: 68: Allah (Glory be to Him) said: ﴿Have you not seen how those who dispute Allah's signs are turned away?﴾

According to ibn Zayd: It refers to the polytheists. However, the majority of commentators stated: It was revealed over the Qadariyah.

[2573] ʿAqīl ibn Muḥammad informed me: al-Muʿāfá ibn Zakarīyā related to us: Muḥammad ibn Jarīr related to us: Muḥammad ibn Bashshār and Muḥammad ibn al-Muthanā related to us: Muʾammal related to us: Sufyān related to us, on the authority of ibn Abī Hind, that Muḥammad ibn Sīrīn, said: It was not revealed about al-Qadariyah, and I do not know about whom, it was revealed:

﴿Have you not seen how those who dispute Allah's signs are turned away?﴾ to His statement:

﴿They will cry, "They have ˹all˺ failed us. In fact, we did not invoke anything ˹real˺ before…..﴾ up to the end of the verse. (1)

[2574] On the authority of Ibn Jarīr, said: Yūnus related to us that: Ibn Wahb related to us that: Mālik ibn al-Khayr al-Ziyādī related to us, that Abū Qabīl, said: ʿUqbah ibn ʿĀmir al-Juhanī (may Allah be pleased with him) informed me that the Messenger of Allah (P.B.U.H) said:

﴿The people of the Book and the people of leniency will perish from my nation.﴾: ʿUqbah said, O Messenger of Allah: Who are the People of the Book? He said:

﴿they are some people who learn the Book of Allah to so that they argue with the believers.﴾

He said: ﴿And who are the people of softness?﴾ He said: ﴿they are some who follow lusts and waste prayers﴾ (2)

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(1) **[2573] The assessment of the reliability of the chain of transmitters:**
- Its chain includes the compiler's sheikh, ʿAqīl ibn Muḥammad, I did not find his biography, and this does not harm, because the narration is a copy.

The authentication of Ḥadīth:
- Aṭ-Ṭabarī in ((Jāmiʿ al-Bayān)) 24/83 and its chain of transmitters is Ḥasan.

(2) **[2574] The assessment of the reliability of the chain of transmitters:**
- It includes ʿAqīl ibn Muḥammad, the compiler's sheikh, I did not find his biography, but that does not harm; as it is a copy of the above.

Abū Qabīl said: I do not consider those who deny the divine decree except as those who argue with those who believe.

As for the people of softness, I do not think them except the people of ʿAmūr, they have no Imam, nor did they fast during the month of Ramaḍān.

Muḥammad ibn Jarīr said: Ahl al-ʿAmūr refers to the people of great district.

Qurʾān 40: 70-71 Allah Almighty said: ﴿They are˹ the ones who reject this Book and all ˹scriptures˺ We sent Our messengers with. So they will know ˹the consequences * When shackles will be around their necks and chains ˹on their legs˺. They will be dragged﴾

[2575] Ibn Fanjawayh informed me that Ibn Ḥabash related to us that: Ibn Zanjawayh related to us that Salamah related to us that: ʿAbd al-Razzāq, related to us that Ibn al-Taymī that his father said: Had one of the shackle of the Hell been put on a mountain, it would have been trampled until it reaches the black water. (1)

Allah Almighty said: ﴿And the Shackles﴾, the majority of reciters read it in nominative by conjugation of the shackles.

[2576]Abū ʿAbdullah al-Daynawayrī related informed us: Abū ʿAlī al-

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The authentication of Ḥadīth:

- It was recorded by aṭ-Ṭabarī in ((Jāmiʿ al-Bayān)) 24/83, as the compiler transmitted it here, and its chain of transmitters is Ḥasan. Al-Ḥākim recorded it in ((Al-Mustadrak)) 2/406. Furthermore, Al-Bayhaqī narrated it in ((Shuʿb Al-Imān)) via ʿAbdullah ibn Wahb, on the authority of Mālik ibn Al-Khayr az-Ziyādī with it, and Al-Ruwaynī recorded it in ((Musnad)) 1/182, and Aṭ-Ṭabarānī in ((Al-Muʾjam Al-Kabīr)) 17/296 via Ibn Lahīʾah, on the authority of Abū Qabīl with it, and they have the wording: ((the people of milk)) instead of ((the soft)), and perhaps it is the correct one. Al-Ḥākim said: This Ḥadīth has Ṣaḥīh ˌchain of transmitters, yet they did not report it.

(1) **[2575] The assessment of the reliability of the chain of transmitters:**

- It includes ʿAlī ibn Barī, no Jarḥ or Taʾdīl was raised about him.

The authentication of Ḥadīth:

- Narrated by Al-Hasan Al-Baṣrī. See: ((Intimidation from Hellfire)) by Ibn Rajab (p. 93).
- In addition, it was narrated in ((Jāmiʿ al-Bayān)) by aṭ-Ṭabarī 24/84, ((Al-Muḥarrar Al-Wajīz)) by Ibn ʿAṭiyyah 4/569, ((Rūḥ al-Maʾānī)) by al-Alūsī 24/85, ((Zād al-Masīr)) by Ibn al-Jawzī 7/236, ((Iʾrāb al-Qurʾān)) by An-Naḥās 4/42.

Muqrī related to us: Abū al-Qāsim ibn al-Faḍl related to us: Abū Zurʿah related to us: Naṣr ibn ʿAlī related to us: My father related to us on the authority of , Hārūn, on the authority of ibn Mālik, on the authority of Abī al-Jawjāʾ, that Ibn ʿAbbās recited {Wasalāsila Yusʾābūn} with accusative of Lām and Yāʾ, when they drag it, it will much more difficult to them. (1)

[2577] al-Ḥusayn ibn Muḥammad al-Ḥadīthī informed me: Muḥammad ibn ʿAlī ibn al-Ḥasan al-Ṣūfī related to us: ʿAbdullah ibn Muḥammad ibn ʿAbd al-ʿAzīz al-Baghawī related to us: my grandfather related to us: Manṣūr ibn ʿAmmār related to us: Bashīr ibn Ṭalḥah related to us, on the authority of Khālid ibn ad-Durayk, that Yaʾlā ibn Muniyah, (may Allah be pleased with him, said:

"Allah (may He be glorified) will create a black, dark cloud for the people of Hell, and it will be said: O people of Hell, what do you desire? Then they will ask for a cold drink, and He will rain on them shackles that increase their shackles, and chains that increase their chains, and embers that ignite fire on them." (2)

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(1) **[2576] The assessment of the reliability of the chain of transmitters:**
- It has Hārūn, It was not clear for me who was he.

The authentication of Ḥadīth:
- Aṭ-Ṭabarī attributed this reading to ibn ʿAbbās in ((Jāmiʿ al-Bayān)) 24/84, and An-Naḥās in ((Iʾrāb al-Qurʾān)) 4/42, and Ibn ʿAṭiyyah in ((Al-Muḥarrar Al-Wajīz)) 4/569, and Ibn Al-Jawzī in ((Zād al-Masīr)) 7/236, and Al-Alūsī in ((Rūḥ Al-Maʾānī)) 24/85. It is an irregular reading. ((Al-Muhtasib)) by Ibn Jinnī 2/290.

(2) **[2577] The assessment of the reliability of the chain of transmitters:**
- It is weak, including Manṣūr ibn ʿAmmār, weak, ʿKhālid ibn Durayk did not realize Yaʾlá ibn Muniyah, and his narration from him is Mursal, see: ((Tahdhīb al-Kamāl)) by al-Muzzī 8/54, ((Jāmiʾ al-Taḥṣīl)) for al-ʿAlāʾī (p. 170).

The authentication of Ḥadīth:
- It was recorded by Ibn Abī Ḥātim in ((Tafsīr al-Qurʾān al-ʿAẓīm)) 10/3269, Aṭ-Ṭabarānī in ((Al-Muʾjam Al-Awsaṭ)) 4/247, and Ibn Uday in ((Al-Kāmil)) 6/394 All of them are from the path of Manṣūr ibn ʿAmmār in it, Manṣūr's weakness's has already been mentioned. In addition, Khālid ibn Durayk did not hear from ʿAlī ibn Muniyah.
- The Ḥadīth was mentioned by Ibn Rajab in ((At-Takhfīf Mina an-Nār)) (p. 96), and As-Suyūṭī in ((Ad-Durr al-Manthūr)) 5/669.
- Ibn Kathīr said in ((Tafsīr al-Qurʾān al-ʿAẓīm)) 12/210: A Gharīb Ḥadīth.
- Al-Haythamī stated in ((Majmaʿ Az-Zawāʾid)) 10/715: And there are those who have a little weakness, and those whom I did not know.
- It was mentioned by Ibn Ṭāhir al-Maqdisī in ((Dhākhirah al-Ḥāfiẓ) 5/6578.

Qur'ān 40: 72: Allah Almighty said: ﴿Through boiling water, then burned in the Fire ˹as fuel﴾, meaning: the Fire will be blazed with them.

According to Mujāhid is of the view that: They will be the fuel of the Hell.

Qur'ān: 40:73-74: ﴿Then they will be asked, "Where are those ˹idols˺ you used to associate.* with Allah?" They will cry, "They have ˹all˺ failed us﴾,

means, they have gone away and they cannot do anything for us.

﴿In fact, we did not invoke anything ˹real˺ before﴾, means, they will deny that they worshipped them.

Some scholars said: this verse implies: We would no worship anything before who can see, hear, or harm, or benefit.

According to Al-Ḥusayn ibn Al-Faḍl: We would not do anything, namely, our worship to them was in vain.

Then Allah Almighty said:

﴿This is how Allah leaves the disbelievers to stray﴾.

Qur'ān 40: 75: ﴿That was because you had been exulting in the earth without any right, and that you used to rejoice extremely﴾, means, the angels will say to them, 'what you are suffering now is your recompense for your exulting in the earth without any right, and for your extravagance.

Qur'ān 40: 76-77: ﴿Enter the gates of Hell, to stay there forever. What an evil home for the arrogant! * So be patient ˹O Prophet˺. Surely Allah's promise is true. Whether We show you some of what We threaten them with﴾ during the lifetime of the Prophet (P.B.U.H), ﴿or cause you to die ˹before that﴾, meaning: before the term of punishment will be coming to them.

﴿They will ˹all˺ be returned﴾.

Qur'ān 40: 78: Allah (may He be glorified) said: ﴿We already sent messengers before you. We have told you the stories of some of them﴾, referring to the messengers whom Allah mentioned their stories in the Qur'ān,

﴿While others We have not. It was not for any messenger to bring a sign without Allah's permission. But when Allah's decree comes, judgment will be

passed with fairness, and the people of falsehood will then be in ˹total˺ loss﴾.

Qur'ān 40: 79: Allah (Glory be to Him) said: ﴿It is Allah Who made cattle for you so that you may ride some and eat others﴾.

Allah reminds His servants of His blessing in that He created the cattle for them, which refers to camels, cows and sheep; some of them they ride and some of them they eat.

Qur'ān 40: 80: ﴿Also, you find in them ˹other˺ benefits﴾, referring to the wool, hairs, and their milk, {And by means of them you may reach destinations you desire}

They are used for carrying heavy burdens on journeys to distant lands.

﴿And you are carried upon ˹some of˺ them and upon ships﴾

It is similar to Allah's statement:

﴿Indeed, We have dignified the children of Adam, carried them on land and sea….﴾ [17:70]

Qur'ān 40: 81:82: ﴿And He shows you His signs. Now which of Allah's signs will you deny?﴾

﴿Have they not travelled throughout the land to see what was the end of those who were ˹destroyed˺ before them? They were far superior in might and ˹richer in˺ monuments throughout the land﴾, referring to their palaces and their properties,

﴿But their ˹worldly˺ gains were of no benefit to them﴾

Meaning: None of that availed them anything and could not prevent the punishment of Allah at all. Another view held that it bears the meaning of interrogation, namely: What benefit they availed?

Qur'ān 40: 83: Allah Almighty said: ﴿When their messengers came to them with clear proofs﴾, referring to the nations,

﴿They were prideful in whatever ˹worldly˺ knowledge they had﴾,

Mujāhid said: It refers to their saying: 'We have more knowledge than them, will neither be tormented nor resurrected.

It has been said: They became too proud with what they had of knowledge. They thought that they had knowledge, while they were ignorant people.

Aḍ-Ḍaḥāk said: "They were pleased with being polytheists."

According to the other view: This pleasure refers to the Messengers, namely, the Messengers will be rejoiced with what they had of knowledge, as well as their rescue and the destruction of their enemy.

﴿And were ˹ultimately˺ overwhelmed by what they used to ridicule﴾,

Qur'ān 40: 84: ﴿When they saw Our punishment, they cried, "˹Now˺ we believe in Allah alone and reject what we had been associating with Him!﴾

Meaning: They confessed that Allah is One and denied the false gods, but this was at the time when their excuses will be of no avail.

Qur'ān 40: 85: ﴿But their faith was of no benefit to them when they saw Our torment﴾, refers to Allah's punishment.

﴿This has ˹always˺ been Allah's way ˹of dealing˺ with His ˹wicked˺ servants. Then and there the disbelievers were in ˹total˺ loss﴾.

﴿Sunnat Allah﴾, Sunnah is in accusative case due to three reasons:

Firstly: By removing the genitive particle, namely: like the Allah's way.

Secondly: by way of infinitive, as the Arab used to say: Sanna, Yassinu, Sannan, and Sunnatan.

Thirdly: By way of warning and appeal, i.e. beware of Allah's way, similar to His statement: {˹Do not disturb˺ Allah's camel and her ˹turn to˺ drink} [91:13], then He Almighty said next,

﴿Allah's way ˹of dealing˺ with His ˹wicked˺ servants﴾, is that they see Allah's punishment; their faith will be of no avail.

﴿Then and there the disbelievers were in ˹total˺ loss﴾, meaning: They will lose both the worldly life and the Hereafter.

Surat Fuṣṣillat

(Ḥā Mīm As-Sajdah)

Surat Ḥā Mīm as-Sajdah was revealed in Mecca,

and it consists of three thousand three hundred and fifty letters, seven hundred and seventy-six words, and fifty-four verses.

Ubayy ibn Ka`b said: The Messenger of Allah (P.B.U.H) said:

"Whoever recites Surat Ḥā Mīm as-Sajdah will be given a reward equal to the number of each letter of it, ten good deeds."

Allah (may He be glorified and exalted) said:

In the Name of Allah, the Most Gracious, the Most Merciful

Qur'ān 41: 1-3: ﴿Ḥâ-Mîm.* This is ˹a revelation from the Most Compassionate, Most Merciful.* ˹It is˺ a Book whose verses are perfectly explained﴾,

means: Its verses were explained in details.

﴿a Qur'an in Arabic for people who know﴾, means, because it is a clear Arabic Qur'an, its meanings are precise and detailed and its words are clear and not confusing.

Had it been non-Arabic, they could not have been understood it.

There some views concerning why Qur'ān is in accusative case:

Firstly: Qur'ān is in accusative by clarification denotes to it.

secondly: On praise. Thirdly: on repeating the verb, i.e.

(We explained a Qur'an).

Fourthly: By implication of a verb, that is:

(we mentioned the Qur'an).

Fifthly: As being circumstantial phrase.

The sixth: By way of disconnection.

Qur'ān 41: 4: ﴿Delivering good news and warning﴾, these are two attributes to the Qur'ān, ﴿Yet most of them turn away, so they do not hear﴾, meaning: They would hear it without listening to it.

Qur'ān 41: 5: ﴿And they said﴾, referring to the Meccan idolaters, ﴿Our hearts are veiled﴾, meaning: covered, {against what you are calling us to}, so we do not understand what you are saying.

Mujāhid said: It looks like the quiver for the arrows.

﴿And there is deafness in our ears﴾, meaning: deafness so we cannot hear what you are inviting us to accept, they said to make the Prophet (P.B.U.H) lose hope in their belief, figuratively speaking.

﴿And there is a barrier between us and you﴾, meaning: we are opposing you in religion, so nothing of what you say reaches us.

﴿So do ⌜whatever you want⌝ and so shall we!﴾ so act according to what your religion calls you to do

﴿And so shall we!﴾, we also will act according to what our religion invites us to do.

Muqātil said: It refers to their saying: 'You (Muḥammad) worship your God, and we worship our gods.'

Qur'ān 41: 6 Allah Almighty said: ﴿Say, ⌜O Prophet,⌝ "I am only a man like you, ⌜but⌝ it has been revealed to me that your God is only One God﴾

According to Al-Ḥasan: Allah Almighty taught His Prophet (P.B.U.H) modesty.

﴿So take the Straight Way towards Him﴾, meaning: Do your acts of worship for him in sincerity and devotion.

﴿Ad seek His forgiveness﴾, from your previous sins.

﴿And woe to the polytheists﴾.

Qur'ān 41: 7: According to ibn 'Abbās: It was concerned with those who do not bear witness that there is no god but Allah and What is meant by Zakat here is purification of the soul.

Al-Ḥasan and Qatādah said: They do not acknowledge or believe in zakat (alms-tax), and they do not see it as obligatory. (1)

Aḍ-Ḍaḥāk and Muqātil said: They do not give alms nor spend in obedience.

It is used to be said: Zakat is the bridge of Islam, so whoever gives it is will be saved and whoever withholds it, will be perished.

After the Prophet (P.B.U.H) passed away, the people of apostasy said: As for prayer, we will perform it, as for Zakat, will never allow our property to be taken by force.

Therefore, Abū Bakr (may Allah be pleased with him) said: By Allah, I will never make a distinction between something which Allah combined it, and he said: I swear by Allah that if they were to refuse me a rope of camel (or a female kid, according to another version) which they used to pay the Messenger of Allah, I will fight with them over the refusal of it. (2)

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(1) Aṭ-Ṭabarī recorded it in his ((Tafsīr)) on the authority of Qatādah 24/93 and Ibn Jarīr favored it. In ((At-Taḥrīr wat-Tanwīr)) 24/239-240.
- I said: Ibn Kathīr combined the words of Ibn ʻAbbās and Qatādah, and Ibn Kathīr he said after mentioning Qatādah's saying: This is what appears to be the view of many commentators, and Ibn Jarīr chose it. However, it is debatable; because zakat was imposed only in the second year of the migration to Medina, according to what was mentioned by more than one person, and this verse is Meccan, O Allah, unless it is said that it is not far from being the origin of charity and zakat, and it was commanded at the beginning of the mission, as He, the Blessed and Most High, said: {Eat of the fruit they bear and pay the dues at harvest, but do not waste} [Qur'ān 6: 141] As for the zakat of the prescribed amount and measures, then he clarified its order in Medina, and this is a combination between the two opinions, just as the origin of prayer was obligatory before sunrise and before sunset at the beginning of the mission, so when the night of the Isrā' was a year and a half before the migration, Allah Almighty imposed on His Messenger (P.B.U.H) the five prayers and separated Its conditions and pillars and what is related to it after that little by little, and Allah knows best. ((Tafsīr ibn Kathīr)) 7/109.

(2) The story of the people of apostasy and the position of Abū Bakr Aṣ-Ṣiddīq, may Allah be pleased with him, was mentioned in ((Ṣaḥīḥ Al-Bukhārī)) book: Repentance of the apostates, chapter: Killing those who refused to accept the obligations, and what they attributed to apostasy (6924-6925).

Mujāhid and ar-Rabī' said: It means: They deeds will not be purified.

Al-Farrā' said: Quraysh used to feed the pilgrims, so they forbade that for those who believed in Muḥammad (P.B.U.H)

﴿And are in denial of the Hereafter﴾.

Qur'an 41: 8: ﴿But ˹ those who believe and do good will certainly have a never-ending reward﴾

Ibn 'Abbās (may Allah be pleased with both of them) said: It means: 'It will never be cut off', while Muqātil: It means it will not be decreased, and what is why Al-Manūn was called as it deceases the strength of the man.

Mujāhid said: It will not be counted, another view said: They will not be reminded of it. (1)

As-Suddī commented: This verse has been revealed about the sick, the chronically ill, and the elderly; if they are unable do acts of worship, they will be given the reward of the best of what they used to do when they were in good health.

Qur'ān 41: 9 Allah Almighty said: ﴿Ask ˹them, O Prophet˺, "How can you disbelieve in the One Who created the earth in two Days?﴾, on Sunday and Monday,

﴿And how can you set up equals with Him? That is the Lord of all worlds﴾.

Qur'ān 41: 10: ﴿He placed on the earth firm mountains, standing high, showered His blessings upon it﴾,

Meaning, Allah blessed upon the earth and gave it the potential to be planted with seeds and bring forth produce.

(1) ((Tafsīr aṭ-Ṭabarī)) 24/94, ((Ma'ālim at-Tanzīl)) by Al-Baghawī 7/164, ((Tafsīr Ibn Kathīr)) 7/109 and attributed it to as-Suddī, and he said after mentioning this saying: Some Imāms have rejected this interpretation, for Allah bestowed His grace over the people of Paradise; Allah, Blessed and Exalted be He, said: {Rather, it is Allah Who has done you a favour by guiding you to the faith, if ˹indeed˺ you are faithful} [Qur'ān 49: 17], and the people of Paradise said: {So Allah has graced us and protected us from the torment of ˹Hell's˺ scorching heat} [Qur'ān 52:27], and The Messenger of Allah (P.B.U.H) said: ((Except that May Allah bless me with His mercy and grace)).

As-Suddī said: He planted its trees therein.

﴿And ordained all its means of sustenance﴾

Al-Ḥasan and as-Suddī stated:

It means: What its people need of provision and places in which to plant things and grow crops.

Mujāhid and Qātadah said: Allah created therein seas, rivers, trees and animals on Tuesday and Wednesday. Ibn Abī Najīḥ quoted Mujāhid as saying: It refers to rain.

'Ikrimah and Aḍ-Ḍaḥāk said: He placed in every land that which is not suited for any other land, so that they could live with each other by trading from one country to another.

As-Sābrī is from Sabūr, pallium is from Al-Rayy, and the Al-Yamani ink is from Yemen. It is Khaṣif's narration, on the authority of Mujāhid.

Ḥibān reported al-Kalbī as saying: Bread is for the people living in a country, and dates are for the people living in another country, and corn is for the people of another county, and fish is for the people of another county, and so forth.

﴿Totaling four days exactly﴾ means: This is with the first four days, similar to your saying: Yesterday I married a woman and today I married two women while one of them is the one whom you married yesterday.

It has been said: I came to Wāsiṭ in five days, and Basra in ten days, so the five are included in the ten, so Allah Almighty put the last one on the first, and mentioned them in total.

{Sawā'} Abū Ja'far recited it in nominative by initiation, i.e. It is Sawā',

However, Al-Ḥasan and Ya'qūb recited in in genitive as an adjective for His statement: {In four days}; as for the others recited it in accusative as infinitive, or as circumstantial phrase or disconnection according to another view.

The verse states: For those who want to ask about that.

Qatādah and As-Suddī said: Whoever asks about it, and then here is the answer.

According to another view: It is concerned with those who ask Allah to fulfill their need.

Ibn Zayd said: "According to whatever a person who is need of provision wants, Allah measures out for him what he needs."

According to the scholars of Semantics: Its meaning is the same for those who ask and those who do not ask, namely: It indicates the matter of creating of the earth what it contains for those who ask for and those who do not ask, as well as He gives whoever asks and who does not.

Qur'ān 41: 11 Allah Almighty said: ﴿Then He turned towards the heaven﴾,

Then He turned to creation of the heaven and decided to level it. (1)

Istiwā' is from the attributes of action, according to the majority of views,

It is indicated by His statement, Glory be to Him:

﴿When it was ˹still like˺ smoke﴾, meaning: water vapor. Then He said:

﴿saying to it and to the earth, 'Submit, willingly or unwillingly.' They both responded, 'We submit willingly﴾, that is: Bring what I have created in you of the benefits, and bring them out, and manifest them for the interests of My creation.

Ibn Abbās, may Allah be pleased with both of them, said: "Allah Almighty said to the heavens "Bring out your sun, your moon and your stars," and He

(1) See: ((Tafsīr Gharīb Al-Qur'ān)) by Ibn Qutaybah (p. 388), ((Al-Nukat wal-'Uyūn)) by Al-Mawardī 5/172 and attributing it to Ibn 'Isā, "Ma'ālim at-Tanzīl" by Al-Baghawī 7/165, "Al-Baḥr Al-Muḥīṭ" by Abū Ḥayyān 7 / 465, ((Taysīr Al-Karīm Al-Raḥmān)) by as-Suddī (p. 691).

- Benefit: Sheikh 'Abd al-Raḥmān as-Sa'dī said in his ((Tafsīr)): (Istiwā) appears in the Qur'ān with three meanings, sometimes it is transitive with a particle, at this, the meaning will be: perfection and completeness, as in his saying about Mūsá: {And when he reached full strength and maturity, We gave him wisdom and knowledge} [Qur'ān 28: 14], and sometimes it is in the sense of "exalted" and "He ascended", and that is if you transitive with the particle (on) as the Most High said: {the Most Compassionate, ˹Who is˺ established on the Throne} [Qur'ān: 20: 5]
- {So that you may sit firmly on their backs} [Qur'ān 43: 13], and sometimes it is in the meaning of "mean" as if it was transitive with (to).

said to the earth: "Divide your rivers and produce your fruits."

Then, ﴿they said, "We have come willingly﴾.

And He did not say: Ṭā'ʿtyn, as it refers to the heavens, the earth and what was within both of them, the verse implies: We come with what is within us willingly." Thus, When Allah described them; He described them in plural as if they made sense.

We have been informed that some of the prophets said: O Lord, if only the heavens and the earth were when You said to them:

Come willingly or unwillingly, they disobeyed you, what would You do with them? He Almighty said: I would have commanded one of My beasts to swallow both of them.

He said: Where is that animal? He said: In a meadow of my meadows. He said: Lord, where is that meadow? He said: In the knowledge of my knowledge.

And Ibn Abbās, may Allah be pleased with them recited it: Ātiyā and Ātinā with lengthening i.e. submit willingly, whereupon, they said: We responded willingly.

Qur'ān 41: 12: ﴿So He formed the heaven into seven heavens in two Days﴾

means, He finished and perfected their creation;

﴿assigning to each its mandate}, according to Qatādah and as-Suddī: He created the sun, the moon, the stars, and He Almighty created in each sky its creatures of the angels and other creatures of seas, mountains and others of what is hidden.

It was said: Allah Almighty inspired in each sky of command and prohibition as he willed.

﴿And We adorned the lowest heaven with ⌜stars like⌝ lamps ⌜for beauty﴾,

means, the stars and planets which shine on the people of the earth.

﴿And for protection﴾,

means, as protection against devils, lest they listen to the angels on high. {Ḥifẓan} is in accusative by meaning, as if He said: We made it an adornment and a protection.

According to another: We protected it carefully, or We adorned it to protect it, according to another view, arguing that wāw was dropped. Meaning: We adorned the lowest heaven with stars to protect it against devils.

﴿That is the design of the Almighty, All-Knowing﴾.

Qur'ān 41: 13: Allah Almighty said:

﴿If they turn away, then say, ˹O Prophet,˺ "I warn you of a ˹mighty˺ blast, like the one that befell 'Âd and Thamûd﴾.

'Say, O Muhammad, to these idolaters who disbelieve in the message of truth that you have brought: If you turn away from that which I have brought to you from Allah, then I warn you of the punishment of Allah like the punishment that the past nations suffered for disbelieving in the Messengers, such as the blast of Ād and Thamūd.

Qur'ān 41: 14: ﴿When the Messengers came to them, from before them and behind them﴾, meaning: Before them and after them. He Almighty said further:

﴿From before them﴾, is referred to the Messengers who were sent to their forefathers, before them and behind them, meaning: after the messengers who were sent to their fathers, He is the Messenger who was sent to them, they were: Hūd and Sālih.

The metaphor in His statement: {from before them} refers to Ād and Thamūd, and in His statement: {and behind them} refers to the Messengers.

﴿The messengers had come to them from all angles, ˹proclaiming,˺ "Worship none but Allah." They responded, "Had our Lord willed, He could have easily sent down angels ˹instead﴾

meaning, if Allah had willed, He would have sent angels instead of those Messengers.

﴿So we totally reject what you have been sent with﴾.

[2578] Abū Muḥammad 'Abdullah ibn Ḥāmid ibn Muḥammad Al-Aṣfahānī informed us, while I was reading to him in Shawwāl in the year three hundred and eighty-eight, Aḥmed ibn Muḥammad ibn Yaḥyā al-

ʿUbaydī informed us, Aḥmed ibn Najda ibn Al-ʿUryān related to us: al-Ḥamānī related to us, Ibn Faḍīl related to us, on the authority of al-Ajlaḥ, on the authority of al-Dhayyāl ibn Ḥarmalah, that Jābir ibn ʿAbdullah, may Allah be pleased with both of them, said: The chiefs from Quraysh and Abū Jahl said: "We got confused about the matter of Muḥammad, (P.B.U.H) ." ʿUtbah ibn Rabī `said: "By Allah, I have heard poetry, fortune-telling and magic, and I am well-aware about all of this, and nothing of it is hidden from me. (1)

He came to him and when the Prophet (P.B.U.H) came out to him, he said: O Muḥammad, are you better or ʿAbdul Muṭṭalib? Are you better or ʿAbdullah? Why do you insult our gods and mislead our fathers? If you ask for leadership, we will appoint you as our leader, and you will be the head of us as long as you are alive, and if you would like to get married, we will marry you to ten women from the best clans of Quraysh. And if you seek wealth, we will give you what is sufficient for you and your children after you.

The Messenger of Allah (P.B.U.H) remained silent and did not speak.

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(1) **[2578] The assessment of the reliability of the chain of transmitters:**

- The compiler's sheikh was not mentioned with a Jarḥ or Taʾdīl, and Al-Ḥamānī is accused of plagiarized the Ḥadīth, and Ibn Faḍīl was accused of being Shiite, as well as his sheikh.

The authentication of Ḥadīth:

- It was recorded by Al-Baghawī in his ((Tafsīr)) 7/167 from the way of the compiler, and Al-Bayhaqī in ((Dalāʾil an-Nubuwah)) 2/202 from the way of Abū ʿAbdullah Al-Ḥāfiẓ and Abū ʿAbd al-Raḥmān As-Sulamī, they said: Muḥammad ibn Yaʾqūb narrated to us, Al-'Abbās ad-Dūrī narrated to us, he narrated to us Yaḥyā ibn Maʾīn, Muḥammad ibn Al-Faḍīl narrated to us about it, and Ibn Abī Shaybah in his ((Muṣannaf)) 13/16 (37575) via Abū Bakr, ʿAlī ibn Mashar narrated to us about it, according to it, and Al-Ḥākim in ((Al-Mustadrak)) 2 / 278 From the way of Muḥammad ibn Yaʾqūb, Abū Al-Buḥturī narrated to us, Jaʾfar ibn ʿAwn narrated to us, Al-Ajlaḥ narrated to us about it, and he said: The chain of transmitters is Ṣaḥīḥ and they did not record it. Adh-Dhahabī agreed with him. Abū Nuʿaym in ((Dalāʾil an-Nubuwah)) 1/230 (182), via Muḥammad ibn Aḥmad, Muḥammad ibn ʿUthmān narrated to us, Minjāb ibn Al-Ḥārith narrated to us, ʿAlī ibn Mashar narrated to us, on the authority of Al-Ajlaḥ, with a brief narration.

When he finished, the Messenger of Allah (P.B.U.H), recited: In the Name of Allah, the Most Gracious, the Most Merciful:

﴿Hā Mīm * This is˺ a revelation from the Most Compassionate, Most Merciful. * ˹It is˺ a Book whose verses are perfectly explained﴾

up to his statement: ﴿If they turn away, then say, ˹O Prophet, "I warn you of a ˹mighty˺ blast, like the one that befell ʾÂd and Thamûd﴾

Thereupon, ʿUtbah held a threshold on his mouth and implored the Prophet (P.B.U.H) with the kinship.

So the Prophet (P.B.U.H) returned to his family and did not get out to Quraysh, so ʿUtbah withheld from them. Whereupon, Abū Jahl said, "May Allah curse him ! O people of Quraysh, I think ʿUtbah followed the religion of Muḥammad and liked his food, and this will be due to something happened for him, so let's go to him.

They went to him and Abū Jahl said to him: "By Allah, ʿUtbah, what prevented you from coming out to us except you followed the religion of Muḥammad and you liked his food. If you need money, we will gather for you out of our property what make you dispense Muhammad's food !

ʿUtbah got angry and swore that he would never speak to Muhammad, and said, "By Allah, you knew that I am one of the richest of Quraysh, but I came to him and told him the story, and he answered me with something, and by Allah, It is not poetry, nor fortune-telling, nor magic."

He recited: In the name of Allah, the Most Gracious, the Most Merciful:

﴿Hā Mīm * This is˺ a revelation from the Most Compassionate, Most Merciful. * ˹It is˺ a Book whose verses are perfectly explained﴾

up to his statement: ﴿If they turn away, then say, ˹O Prophet, "I warn you of a ˹mighty˺ blast, like the one that befell ʾÂd and Thamûd﴾ So I grabbed his mouth and implored him with kinship to stop reciting it, and you knew that if Muḥammad said something, he never lie about it, so I was afraid That torment will befall you."

Qur'ān 41: 15: ﴿As for 'Âd﴾, referring to the people of Hūd (Peace be upon him),

﴿They acted arrogantly throughout the land with no right, boasting, "Who is superior to us in might?"﴾, they boasted of their physical strength, and power.

﴿Did they not see that Allah ˹Himself˺, Who created them, was far superior to them in might? Still they persisted in denying Our signs﴾

Qur'ān 41: 16: ﴿So We sent against them a furious wind﴾, meaning: It was a cold and strongly blowing wind. It is derived from Aṣ-Ṣarīr, and it was duplicated as it has been said: Nahnahtu and Kafkaftu. It was said: the river which is called Ṣarṣar was so called due to the water running in it.

﴿For ˹several˺ miserable days﴾ means, consecutive, severe, evil omen days, they bore nothing of good for them.

Abū Ja'far and ibn Āmir and the Kufans recited it {Naḥsiyāt} with Kasrah of Ḥā', while others recited it with jussive of Hā'.

[2579] Ibn Fanjawayh informed us, Mukhallad ibn Ja'far related to us, al-Ḥasan ibn 'Allawayh related to us, Ismā'īl ibn 'Īsá related to us, Isḥāq ibn Bishr related to us, on the authority of Muqātil, aḍ -Ḍaḥāk commented on Allah's statement:

﴿So We sent against them a furious wind﴾, said: Allah withheld rain from them for three years and winds came upon them without rain. (1)

[2580] On the authority of Muqātil, on the authority of Ibrāhīm al-Taymī, on the authority of Abū al-Zubayr, that Jābir ibn Abdullah (may Allah be pleased with both of them) said: If Allah wills good for some people, He will send rain

(1) **[2579] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters is very weak. It includes Isḥāq and his sheikh, both of them are liars.

The authentication of Ḥadīth:
- I did not find anyone who recorded it other than the compiler, and it was mentioned by Al-Baghawī in his ((Tafsīr)) 7/169, and Al-Qurṭubī in ((Al-Jāmi' li Aḥkām Al-Qur'ān)) 15/348.

upon them and withhold winds from them. However, if He wills badl for some people, He withholds rain from them and send upon them winds. (1)

﴿To make them taste a humiliating punishment in this worldly life. But far more humiliating will be the punishment of the Hereafter﴾

Meaning, the punishment in the Hereafter is sever and more disgraceful for them.

﴿And they will not be helped﴾.

Qur'ān 41: 17: ﴿As for Thamûd﴾

Al-A'mash and Yaḥyā ibn Wathāb recited (Thamūd) in nominative and Tanwīn and they used to recite (Thamūd) in genitive throughout the Qur'ān except in Allah's statement:

﴿And We gave Thamûd the she-camel as a clear sign, but they wrongfully rejected it. We only send the signs as a warning﴾ [17:58]

They would not read it in genitive in this verse because it was written in the Qur'ān without Alif in this there. Ibn Abī Isḥāq recited it: (Wa'mmā Thamūd) in accusative without Tanwīn, while others recited it without Tanwīn.

﴿We showed the guidance﴾, means, 'We guided them to the truth and made it clear to them via their Prophet Ṣāliḥ, but they opposed him and rejected him}.

﴿But they preferred blindness over guidance﴾

they preferred disbelief over belief,

﴿So the blast of a disgracing punishment overtook them for what they used to commit﴾.

means, Allah sent upon them the blast and intense humiliation

(1) **[2580] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters is very weak. It includes Isḥāq and his sheikh, both are liars.
The authentication of Ḥadīth:
- I did not find anyone who recorded it other than the compiler, and Ibn 'Aṭiyyah mentioned it in ((Al-Muḥarrar al-Wajīz)) 5/9, and Al-Qurṭubī in ((Al-Jāmi' Li Aḥkām Al-Qur'ān)) 15/348.

﴿Because of what they used to earn﴾.

Qur'ān 41: 18: ﴿And We delivered those who were faithful and were mindful ˹of Allah﴾.

Qur'ān 41: 19: Allah Almighty said:

﴿Consider the Day when the enemies of Allah will be gathered for﴾, means: they will be resurrected and assembled. {the enemies of Allah},

Nāfi' and Ya'qūb recited it {{Naḥshuru}} with Fatḥah of Nūn and Ḍammah of Shīn. {A'dā' Allah}} in accusative. ﴿for the Fire, all driven in ranks﴾.

Meaning, remind these idolaters of the Day when they will be gathered to the Fire and they will be driven, i.e., the keepers of Hell will gather the first of them with the last of them Qatādah and As-Suddī said:

Qur'ān 41: 20: ﴿When they reach it, their ears, eyes, and skin will testify against what they used to do﴾, refers to their bodies.

﴿Against what they used to do﴾,

As-Suddī and 'Ubaydullah ibn Ja'far said: the skins are referred here to the private parts.

Some men of letters quoted Āmir ibn Jwayn as saying:

The man seeks to be safe,

And safety is what you feel it,

Who safeguards his penis until his hair became grey.

Qur'ān 41: 21: ﴿They will ask﴾, refers to the disbelievers who will be resurrected to Fire.

﴿Their skin ˹furiously˺, "Why have you testified against us?" It will say, "We have been made to speak by Allah, Who causes all things to speak. He ˹is the One Who˺ created you the first time, and to Him you were bound to return﴾.

[2581] 'Aqīl ibn Muḥammad informed me, Abū al-Faraj al-Baghdādī al-Qāḍī informed us, on the authority of Muḥammad ibn Jarīr, Aḥmad ibn Ḥāzim al-Ghiffārī related to us, 'Alī ibn Qādim al-Fazārī related to us, Sharīk

informed us, on the authority of ʻUbayd al-Maktab, on the authority of al-Shaʻbī, that Anas (may Allah be pleased with him) said:

"The Messenger of Allah (P.B.U.H) laughed and smiled one day so hard that his molar teeth became apparent. Then he said: "Would not you ask me about why did I laugh?)" They said, "O Messenger of Allah, why did you laugh?" He said:

"I was amazed at how a servant will dispute with his Lord on the Day of Resurrection. He will say, "My Lord, did You not promise me that you would not treat me unjustly?" Allah will say, "Yes." The man will say, "I will not accept any witness against me except from myself." Allah will say, "Is it not sufficient that I and the angels, the noble scribes, are witnesses?" These words will be repeated several times, then a seal will be placed over his mouth and his organs (or limbs) will speak about what he used to do. Then he will say, "Away with you! It was only for your sake that I was arguing!"

﴿He ˹is the One Who˺ created you the first time, and to Him you were bound to return﴾.

Qur'ān 40: 22: Allah Almighty said: ﴿You did not ˹bother to˺ hide yourselves﴾,

And you were not covering [i.e., protecting] yourselves, lest your hearing testify against you or your sight or your skins, but you assumed that Allah does not know much of what you do.

Mujāhid said: You were not mindful of Allah; while Qatādah stated: You thought.

﴿From your ears, eyes, and skin to prevent them from testifying against you. Rather, you assumed that Allah did not know much of what you used to do﴾

[2582] Al-Ḥusayn ibn Muḥammad ibn al-Ḥusayn informed us, Hārūn ibn Muḥammad ibn Hārūn and-Abdullah ibn ʻAbd Al-Raḥmān al-Daqqāq related to us: Muḥammad ibn ʻAbd al-ʻAzīz related to us, Muḥammad ibn Kathīr related to us, Abū Ḥudhayfah related to us: Sufyān related to us, on the authority of al'ʻmash, on the authority of ʻImārah ibn ʻUmayr, on the

authority of Wahb ibn Rabi'ah, that Ibn Mas'ūd (may Allah be pleased with him) said:

"I was hiding beneath the covering of the Ka'bah, and three men came along – a man from Quraysh and two of his brothers-in-law from Thaqīf, or a man from Thaqīf and two of his brothers-in-law from the Quraysh.

Their bellies were very fat, and did not have much understanding. They said some words I could not hear, then one of them said, 'Do you think that Allah can hear what we are saying now?' The other said, 'If we raise our voices, He will hear it, but if we do not raise our voices, He will not hear it.' The other said, 'If He can hear one thing from us, He can hear everything.' I mentioned this to the Prophet (P.B.U.H), then Allah revealed the words:

﴿You did not ⌜bother to⌝ hide yourselves from your ears, eyes, and skin to prevent them from testifying against you….}, until His statement:

﴿So you have become losers﴾. (1)

The Thaqāfī were 'Abd Yalīl together His two Qurashī brothers-in -law: Rabi'ah and Ṣafwān ibn Umayyah.

Qur'ān 41: 23: ﴿It was that ⌜false⌝ assumption you entertained about your Lord that has brought about your doom, so you have become losers﴾

According to Qatādah: Aẓ-Ẓan here refers to knowledge.

The Prophet (P.B.U.H) said:

"Let none of you die unless he has good expectations from Allah, since some people have bad expectations from their Lord, so He caused them to ruin." That is what Allah said:

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(1) **[2582] The assessment of the reliability of the chain of transmitters:**
- It contains whom I did not find, and the reason for revelation is Ṣaḥīḥ.
- **The authentication of Ḥadīth:**
- It was recorded by Imām Aḥmad in his ((Musnad)) (4220) from the way of Wakī`, Sufyān narrated to us about it, with its narration, and it was recorded by Al-Bukhārī in the Book of Interpretation (4816), and Imām Muslim in the book of Characteristics of the Hypocrites and their Rulings (2775), both of them from the Ḥadīth of Ibn Mas'ūd, with its narration.

﴿It was that false assumption your entertained about your Lord﴾.

[2583] Al-Ḥusayn ibn Fanjawayh al-Daynawayrī informed me, ʻUmar ibn Aḥmad ibn al-Qāsim al-Nahāwndī related to us, ʻAbdullah ibn al-ʻAbbās al-Ṭayālisī related to us, Aḥmad ibn Ḥafṣ related to us, my father related to us Ibrāhīm ibn Ṭahmān related to us, on the authority of Mūsá ibn ʻUqbah, from Abī al-Zannād, on the authority of al-Aʻraj,

Abu Hurayrah (May Allah be pleased with him) reported the Messenger of Allah (P.B.U.H) as saying, Almighty Allah says:

"I am as my slave expects me to be, and I am with him when he remembers Me." (1)

Qatādah said: Whoever among you is able to die while having good faith in his Lord let him do so, for Ẓann is of two kinds: Ẓann saves its owner and Ẓann drive someone to ruin.

And Muḥammad bin Al-Ḥasan ibn Ḥāzim Al-Bahilī said:

The man who has a good expectation is comfortable

However, the one with bad expectation will be concerned.

The one whom Allah granted relief

breeze will blow for him from everywhere.

A person does not die of generosity

but rather perishes from stinginess

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(1) **[2583] The assessment of the reliability of the chain of transmitters:**

- Its chain includes an-Nahawndī; he used to narrate Mawḍūʼ reports on the authority of Thiqāt (trustworthy) narrators.
- However, the Ḥadīth is Ṣaḥīḥ.

The authentication of Ḥadīth:

- It was recorded by Imām Al-Bukhārī in the Book of Monotheism (7505) from the way of Abi Al-Yamān, Shuʼayb narrated to us, Abū Al-Zinād narrated to us about it in the same way without his saying: ((And I am with him when he reminds me)), and he also recorded it with the number (7405) from the way of ʻUmar ibn Ḥafṣ, my father narrated to us, he narrated to us Al-Aʼmash, I heard Abū Ṣāliḥ, on the authority of Abū Hurayrah, may Allah be pleased with him, about it at length.
- It was recorded by Muslim in the Book of Remembrance, Supplication, Repentance and Forgiveness, Chapter: Encouragement to Remember Allah Almighty (2675) via Qutaybah ibn Saʼīd and Zuhayr ibn Ḥarb.

Qur'ān 41: 24: ﴿Even if they endure patiently, the Fire will ˹always˺ be their home. And if they ˹beg to˺ appease ˹their Lord˺, they will never be allowed to﴾,

Meaning: if they will ask to go back to this world, but this plea will not be answered.

'Ubayd ibn 'Umayr recited it: {Yusta'tabū} in passive form.

﴿They will never be allowed to﴾, with Kasrah of Tā', meaning: If they ask to do what pleases their Lord,

﴿They will never be allowed to﴾, meaning: their plea will never be answered since they left the abode of deeds.

Qur'ān: 41: 25: Allah Almighty said: ﴿We placed at their disposal ˹evil˺ associates﴾,

{Wa Qayḍnā}, meaning We assigned and sent upon them.

﴿Evil associates﴾ intimate companions,

﴿So they made their past and future misdeeds appealing to them, from before them﴾, from the worldly affair until they preferred it over the Hereafter.

﴿And what behind them﴾, of what is concerned with the Hereafter, so they called them to deny and reject resurrection.

﴿So the fate of earlier communities of Jinn and humans has been justified against them as well, for they were truly losers﴾.

Qur'ān 41: 26: ﴿And those who disbelieved said﴾ meaning: the polytheists of Quraysh

﴿Do not listen to this Qur'ān but drown it out so that you may prevail﴾.

Ibn 'Abbās, may Allah be pleased with both of them, said: It means: and cover in it, some of them used to recommend to each other, whenever you see Muḥammad (P.B.U.H) recites the Qur'ān , then oppose him with composition and poetry.

Mujāhid said: Make noise during its recitation, wailing, whistling and making fuss around the Messenger of Allah when he recites the Qur'ān.

Aḍ-Ḍaḥāk said: talk much in order to make the Prophet confused about what he says.

Al-Suddī said: Shout at his face.

Muqātil said: Raise your voices with poetry and speak in their faces until you got them confused of what they recite, thus, they remain silent.

Abū al-ʻĀlīyah said: Find fault in it and criticize it.

Al-Akhfash said: Who recited it with Fatḥ of Ghayn, it is derived from Laghā Yalghā (talk nonsense), like Ṭaghā Yaṭghā (to go beyond the limit), and whoever recited it with Ḍammah of Ghayn, it is derived from Laghā and Yalghū, such as Daʾā, Yadʾū (to call for).

{So that you may prevail}, meaning: Do that to overcome Muḥammad (P.B.U.H) when he recites the Qurʾan.

Qurʾān 41: 27 Allah Almighty said: ﴿So We will certainly make the disbelievers taste a severe punishment, and We will surely repay them according to the worst of their deeds﴾, meaning: We will recompense them for the worst of what they used to do in this world.

Qurʾān 41: 28: Allah Almighty said:

﴿That is the reward﴾, referring to that was mentioned earlier,

﴿of Allah's enemies﴾, then Allah Almighty stated this punishment; ﴿the Fire﴾,

﴿Which will be their eternal home—a ˹fitting˺ reward for their denial of Our revelations﴾

It was reported that ibn ʻAbbās (may Allah be pleased with both of them) recited it: (This is the reward of Allah's enemy; the Fire; which will be their eternal home). He exchanged the An-Nār (Fire) for al-Dār (home)

Qurʾān 41: 29: Allah Almighty said:

﴿The disbelievers will ˹then˺ cry, "Our Lord!﴾

Ibn Kathīr, ibn Āmir, Abū Bakr and Abū Shuʾayb recited it with Sukūn of Rāʾ here in this place, while Al-Yazīd recited it with of recited it with Ikhtlās of the vowel of Kasrah of ʻArināʾ (show us).

﴿Show us those jinn and humans who led us astray﴾,

Refers to Iblīs, the head of devils.

﴿And humans﴾, that is, son of Ādam who killed his brother.

﴿We will put them under out feet﴾ means, ‘make them beneath us in the torment.

﴿So that they will be among the lowest in Hell﴾, means, will be in the lowest depths of the Fire as they introduced disobedience.

Qur’ān 41: 30: ﴿Surely those who say, “Our Lord is Allah,” and then remain steadfast﴾,

the angels descend upon them, ⌜saying,⌝ “Do not fear, nor grieve. Rather, rejoice in the good news of Paradise, which you have been promised﴾.

[2584] Abū ‘Abdullah al-Ḥusayn ibn Muḥammad al-Thaqafī (may Allah have mercy on him) informed us during my recitation to him, al-Faḍl ibn al-Faḍl al-Kindī related to us, Ibrāhīm ibn ‘Abdullah al-Zabībī al-‘Askarī informed us, ‘Amr ibn ‘Alī related to us, Abū Qutaybah Sullām ibn Qutaybah related to us, Suhayl ibn Abī Ḥāzim related to us, on the authority of Thābit, on the authority of Anas, that the Prophet (P.B.U.H) said about Allah’s Almighty statement:

﴿Surely those who say, “Our Lord is Allah,” and then remain steadfast﴾,

he said: “Whoever died following the right path is the one who remained steadfast.” (1)

[2585] Al-Ḥusayn ibn Muḥammad informed us, ‘Ubaydullāh ibn Muḥammad ibn Shanabah related to us, Ja‘far ibn Muḥammad al-Firyābī related to us, Muḥammad ibn al-Ḥasan al-Balkhī related to us, ‘Abdullah ibn

(1) **[2584] The assessment of the reliability of the chain of transmitters:**
- It is weak due to Suhayl Ibn Abī Ḥazm.

The authentication of Ḥadīth:
- At-Tirmidhī recorded it in the book: Interpretation of the Qur’ān on the authority of the Messenger of Allah (P.B.U.H). Chapter: And from Surat Hā Mīm as-Sajdah (3250), from the way of Abū Ḥafṣ Al-Fallās, with it in the same way. And he said: This is Ḥasan gharīb Ḥadīth that we do not know except from this chain of transmitters. In addition, Al-Albānī graded this Ḥadīth weak, see: ((Ḍa’īf Al-Jāmi’ li Aḥkām Al-Qur’ān aṣ-Ṣaghīr wa-Ziyāyadatuhu)) (4079).

al-Mubārak related to us, Sufyān informed us, on the authority of Abī Isḥāq, on the authority of ʿĀmir ibn Saʿd, on the authority of Saʿīd ibn Nimrān, That Abī Bakr al-Ṣiddīq (may Allah be pleased with him) commented on Allah's statement: ﴿Then they remained steadfast﴾, saying:

"They did not associate other partners with Allah (May He be glorified and exalted). (1)

[2586] Abū ʿAbdullah Ibn Fanjawayh informed us, Abū Bakr ibn Mālik al-Qaṭīʿī related to us, ʿAbd Allah ibn Aḥmad ibn Ḥanbal related to us, Abī, Uthmān ibn ʿUmar related to us, Yūnus related to us, on the authority of Az-Zuhrī, that ʿUmar ibn Al-Khaṭṭāb (may Allah be pleased with him) said while he was delivering a sermon on the pulpit:

﴿Surely those who say, "Our Lord is Allah," and then remain steadfast﴾,

He said after that:

ʿThey were steadfast in the path of Allah and obeyed Him, then they did not dodge as the foxes used to do.' (2)

ʿUthmān ibn ʿAffān, may Allah be pleased with him, said: It means: Be sincere to Allah Almighty in your deeds.

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(1) The assessment of the reliability of the chain of transmitters:
- It includes ibn Shanabah and al-Balkhī; no Jarḥ or Taʾdīl was raised about them both; and ʿĀmir is Maqbūl.

The authentication of Ḥadīth:
- ʿAbdul Razzāq recorded it in his (Tafsīr) 2/187 via ath-Thawrī in it, in a similar manner. similarly, Aṭ-Ṭabarī narrated it in his (Tafsīr) 24/114, from the route of ibn Bashār, ʿAbdul Raḥmān narrated to us, Sufyān narrated to us in it, in a similar manner. In addition, As-Suyūtī attributed it to al-Firiyabī in ((Ad-Durr)).So did Saʾīd ibn Manṣūr, ibn Saʾd, ʿAbd ibn Ḥamīd, ibn al-Mundhir and ibn Abī Ḥātim 5/681.

(2) **[2586] The assessment of the reliability of the chain of transmitters:**
- Ḥasan, his men are trustworthy. However, Yūnus in his narration on the authority of Az-Zuhrī and they are few.

The authentication of Ḥadīth:
- It was recorded with this chain of transmitters by Imām Aḥmad in ((Az-Zuhd)) (pg. 95) No. (601) with a similar version, and Abū Ḥayyān mentioned it in ((Al-Baḥr Al-Muhīt)) 7/475 with a similar version, and Ibn Kathīr in his ((Tafsīr)) 7/117.

ʻAlī ibn Abī Tālib, may Allah be pleased with him, said: Perform Allah's duties.

Ibn ʻAbbās, may Allah be pleased with them, said: They were steadfast in performing the obligatory duties.

[2587] Al-Ḥusayn ibn Muḥammad ibn ʻAbdullah informed us, ʻAbdullah ibn Yūsuf ibn Aḥmad ibn Mālik related to us, Muḥammad ibn Mūsá al-Ḥalawānī related to us, Ismāʻīl ibn Bishr ibn Manṣūr related to us, Miskīn Abū Fāṭimah related to us, on the authority of Shahr ibn Ḥawshab: that al-Ḥasan (may Allah have mercy on him) recited this verse:

﴿Surely those who say, "Our Lord is Allah," and then remain steadfast﴾, then he said: They remained steadfast on the command of Allah (may He be glorified), so they acted according to His obedience and warded off His disobedience. (1)

Mujāhid and Ikrimah, may Allah have mercy on both of them, said: They were steadfast in their testimony that there is no god but Allah, until they met their Lord (Glory be to Him}

Qatādah and Ibn Zayd said: They were steadfast in worshiping and obeying Allah.

Ibn Sirīn said: They were not crooked.

Sufyān al-Thawrī said: They acted according to what they said.

Muqātil ibn Ḥayyān said: They were steadfast in knowledge and did not turn back.

Muqātil stated: They were steadfast in the belief that Allah Almighty is their Lord.

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(1) **[2587] The assessment of the reliability of the chain of transmitters:**
- Its chain is weak, including Miskīn.

The authentication of Ḥadīth:
- I did not find anyone who recorded it other than the compiler, and Al-Baghawī recorded it in his ((Tafsīr)) 7/172, and Al-Khāzin in ((Lubāb at-Ta'wīl)) 4/85 and did not attribute it, and Ibn ʻĀdil in ((Al-Lubāb)) 17/136, and ash-Shawkānī in ((Fatḥ al-Qadīr)) 4/674.

Al-Rabī' said: Turn away from everything but Allah. Fuḍayl ibn ʻIyāḍ said: They abstained from the mortal and desired the immortal.

Some of them: They kept their secrets as straight as they confessed.

And it was said: They were upright in deed, as they were upright in word.

Thābit reported on the authority of Anas that the Prophet (P.B.U.H), said when this verse was revealed:

"It refers to My nation, by the Lord of the Ka'bah."

[2588] Al-Ḥusayn ibn Muḥammad al-Thaqafī informed me, al-Faḍl ibn al-Faḍl al-Kindī and Aḥmad ibn Muḥammad ibn Isḥāq as-Sunnī: Abū Khalīfah al-Faḍl ibn al-Ḥabbāb al-Jamḥī related to us, Abū al-Walīd al-Ṭayālisī related to us, Ibrāhīm ibn Saʻd related to us, on the authority of az-Zuhrī, on the authority of Muḥammad ibn ʻAbd al-Raḥmān ibn māʻz, that Sufyān ibn ʻAbdullah al-Thaqafī (may Allah be pleased with both of them), said: I said: "O Messenger of Allah ! Tell me of a deed I adhere to ! He (P.B.U.H) said: "Say, my Lord is Allah and follow the straight path." I said: 'What is the thing which should I fear most of it?" Hence the Messenger of Allah (P.B.U.H) held his tongue and pointed to it, saying: "This." (1)

It was narrated that a delegation came to the Prophet (P.B.U.H) so he recited the Qur'ān to them then he cried, so they said to him: "Are you crying out of fear of the one who sent you?" "Yes," he replied, I was sent on a path like the edge of a sword. If you are upright, you will be saved, and if you deviate from it, you will be ruined."

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(1) **[2588] The assessment of the reliability of the chain of transmitters:**
- His men are trustworthy, except for Ibn Mā'iz who is Maqbūl.

The authentication of Ḥadīth:
- It was recorded by Ibn Mājah in ((His Sunan)), Book of Tribulations, Chapter: Restraining the Tongue in Discord (3972) via Muḥammad Ibn Othman, Ibrāhīm Ibn Sa'd narrated to us about it, and At-Tirmidhī recorded it in ((Al-Jami' li Aḥkām Al-Qur'ān)), Book of Asceticism, Chapter: What came in the preservation of the tongue (2410) on the authority of Ma'mar, on the authority of Az-Zuhrī in a similar way, and he said: This is Ḥasan ṣaḥīḥ Ḥadīth, and it was narrated from more than one way on the authority of Sufyān Al-Thaqafī. The Ḥadīth was also classed as Ṣaḥīḥ by Al-Albānī.

Qatādah said: When Al-Ḥasan, may Allah have mercy on him, would recite this verse, he would say: O Allah, you are our Lord, so grant us righteousness.

﴿The angels descend upon them﴾, upon death,

﴿Saying,' "Do not fear, nor grieve. Rather, rejoice in the good news of Paradise, which you have been promised﴾, Qatādah said: When they rise up from their graves.

Wakī' ibn Al-Jarrāḥ said: The glad tidings come in three places: Upon death, in the grave, and at resurrection.

Mujāhid said: Do not fear for what you are going to do in the matter of the Hereafter, and do not grieve for what you left behind in this world of family, children, and something, for We will succeed you in all of that.

Al-Suddī said: Do not fear for what is before you, and do not grieve for what comes after you.

'Aṭā' ibn Abi Rabāḥ said: You should neither be afraid of nor grievous over your sins, as I will forgive you.

And the people of inference stated on this verse:

﴿Surely those who say, "Our Lord is Allah," and then remain steadfast﴾ by being faithful to leave the misdeeds, ﴿the angels descend upon them﴾ with pleasure, saying: Do not fear the hardship, and do not grieve over the annihilation, and give the glad tidings of staying with whom you were promised from the meeting, do not fear, for there is no fear for the people of righteousness, and do not grieve, as you have various types of dignity, and be rejoiced of Paradise, which is the abode of safety.

Do not be afraid, as you followed the bath of Allah Almighty, and do not grieve, for by the rope of Allah you hold fast, and be rejoiced of Paradise even if you committed a sin.

Do not be afraid, for you are the people of faith, and do not grieve, for you are the people of forgiveness, and be rejoiced of Paradise, which is the abode of Riḍwān. Do not be afraid, for you are the people of martyrdom, and do not

grieve, for you are the people of happiness and be rejoiced of Paradise which is the abode of abundance.

Do not be afraid, for you are the people of success, and do not grieve, for you are the people of connection, and be rejoiced of Paradise, which is the abode of glory.

And it was said: Do not be afraid, for you have been safe from perdition, and do not grieve, for the time has come for you to rejoice, and be rejoiced of Paradise, which is the abode of pleasure.

And it was said: Do not be afraid, for your efforts are commendable, and do not grieve, for your sins are forgiven, and be rejoiced of Paradise, which is the abode of reward and happiness. Do not be afraid, for as long as you were of those who feared, and do not grieve, for you were of the knowers, and be rejoiced of Paradise which was beyond description of the depicter.

And it was said: Do not be afraid, for there is no fear for the people of faith, and do not grieve, for you are not among the people of deprivation, and be rejoiced of Paradise, which is the abode of safety.

And it was said: Do not be afraid, for there is no fear for the people of faith, and do not grieve, for you are not among the people of deprivation, and be glad tidings of Paradise, which is the abode of safety.

And it was said: Do not be afraid, for you are not among the people of Hell, and do not grieve, for you have reached the Merciful Lord, and be rejoiced of Paradise, which is the abode of comfort.

And it was said: Do not be afraid, for fear has vanished from you, and do not grieve, for you have been safe from every scourge, and be rejoiced of Paradise, which is the guest house.

And it was said: Do not fear dismissal from the guardianship, and do not grieve over what you have done of the sins, and be rejoiced of Paradise which is the abode of guidance.

And it was said: Do not fear the approaching torment, and do not grieve from the horror of the reckoning, and delighted at Paradise, which is the abode of reward.

And it was said: Do not be afraid, for you will be safe from punishment, and do not grieve, for you will continue to be rewarded and be rejoiced of Paradise which is the best return.

And it was said: Do not be afraid, for you are the people of loyalty, and do not grieve over what you have gained from seclusion, and be rejoiced of Paradise, for it is the abode of purity.

And it was said: Do not be afraid, for you have been spared from harm, and do not grieve, for you have been saved from the fatigue, and rejoice in good news of Paradise, for it is the abode of happiness.

Qur'ān 41: 31: Allah Almighty said: ﴿We are your supporters﴾

The angels who give them glad tidings: We are your supporters, your guardians and your beloved in ﴿this worldly life and in the Hereafter﴾.

According to As-Suddī: ﴿we are your supporters﴾, means: We are the keepers who were accompanying you in the world, and we are your patrons in the Hereafter.

[2589] ʿAbdullah ibn Ḥāmid informed us, Ibn Khālid informed us, Dāwūd informed us, ʿAbd related to us, Ibrāhīm ibn al-Ashʿath related to us, on the authority of al-Faḍīl ibn ʿIyāḍ, on the authority of Manṣūr that Mujāhid commented on Allah's statement:

﴿We are your supporters in this worldly life and in the Hereafter﴾, he said: We it refers to their intimate companions who were with them in the world, when the Day of Resurrection comes, they will say:

"We will not leave you except after we admit you into Paradise." (1)

(1) **[2589] The assessment of the reliability of the chain of transmitters:**
- It includes the compiler's sheikh who was not mentioned with Jarḥ or Taʿdīl, and Ibn ʿKhālid I did not find him, and Ibn Al-Ashʿath makes mistakes and contradicts.
- **The authentication of Ḥadīth:**
- I did not find anyone who recorded it other than the compiler, and Al-Wāḥidī recorded it in ((Al-Wajīz)) and did not attribute it 2/955, and Al-Qurṭubī in ((Al-Jāmiʿ li Aḥkām Al-Qur'ān)) 15/359.

﴿There you will have whatever your souls desire, and there you will have whatever you ask for﴾,: means, 'In Paradise you will have all that you wish for and that will delight you.' The word implies what you ask for it you will get it with the permission of your Lord.

Qur'ān 41: 32: ﴿An accommodation from the All-Merciful, Most Merciful﴾, meaning; Allah made it a provision from you, ﴿From the All-Forgiving, Most Merciful﴾.

Qur'ān 41: 33: ﴿And whose words are better than someone who calls ⌜others⌝ to Allah﴾, meaning to the obedience of Allah,

﴿And does good, and says, "I am truly one of those who submit."?﴾

According to ibn Sirīn, As-Suddī and ibn Zayd: It refers to the Messenger of Allah (P.B.U.H)

Muqātil stated: They are all Imams and preachers to Allah Almighty.

'Ikrimah said: It refers to the Mu'adh-dhin (the one who calls to prayer).

Abū 'Umāmah Al-Bāhilī said: {and do good deeds), it is concerned with whoever performed two rak'as between the Adhān and the Iqāmah.

[2590] 'Abdullah ibn Ḥāmid related to me, Ḥājib ibn Aḥmad ibn Yarḥum informed us, 'Abdullah ibn Hāshim related to us, Wakī' related to us, 'Ubaydullāh ibn al-Walīd al-Waṣṣāfy related to us, on the authority of 'Abdullah ibn 'Ubayd ibn 'Umayr, that 'Ā'ishah (may Allah be pleased with here), said: I see this verse:

﴿And whose words are better than someone who calls ⌜others⌝ to Allah﴾,

It was revealed about those who call to prayer. (1)

(1) **[2590] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak, including al-Waṣāfī is weak, and the compiler's sheikh was not mentioned with Jarḥ or Ta'dīl, and Ḥājib differed on.

The authentication of Ḥadīth:

- I did not find anyone who did record it other than the compiler, and An-Naḥās mentioned it as such in ((Ma'ānī Al-Qur'ān)) 6/268, Al-Baghawī in his ((Tafsīr)) 7/173, Ibn 'Aṭiyyah in ((Al-Muḥarrar Al-Wajīz)) 13/112, and Al-Qurṭubī in ((Al-Jami` Aḥkām Al-Qur'ān)) 15/360, and Abū Ḥayyān in ((Al-Baḥr Al-Muhīt)) 7/475.

Jarīr ibn ʻAbdul Ḥāmid reported from Fuḍayl ibn Abī Rafīdah, said: I was Mu'adh-dhin at the time of the companions of ʻAbdullah, so Āṣim ibn Hubayrah: If you finish of your Adhān, then say: Allah is the Greatest, there is not god but Allah and I am from among the Muslims, then recite this verse.

Qur'ān 41: 34: ﴿Good and evil cannot be equal﴾, Al-Farrā' said: {Lā} here is used a relative particle, meaning: the good deed is not equal to the bad deed, and he enchanted:

What the Messenger of Allah (P.B.U.H) would be pleased of their deeds

The two good persons, Abū Bakr and ʻUmar.

﴿Respond ˹to evil˺ with what is best, then the one you are in a feud with will be like a close friend﴾.

Muqātil said: It was revealed about Abū Sufyān ibn Ḥarb who was a Mu'adh-dhin of the Messenger of Allah (P.B.U.H), so he became a close friend of him after he was his enemy. It is similar to Allah's statement:

﴿In time,˺ Allah may bring about goodwill between you and those of them you ˹now˺ hold as enemies﴾ [60:7]

Ibn ʻAbbās said: Allah Almighty commanded him in this verse to be patient when angry, forbearing when ignorant, and to forgive when offended.

If they do so, Allah Almighty will protect them from Satan and make their enemies as if they are close friends for them.

Qur'ān 41: 35: ﴿But this cannot be attained except by those who are patient﴾,

Meaning, no one accepts this advice and works according to it, except for those who can be patient in doing so, for it is difficult for people to do.

{And who are truly fortunate}, }, means, the one who has a great portion of happiness in this world and in the Hereafter.

Qur'ān 41: 36: ﴿And if you are tempted by Satan, then seek refuge with Allah. Indeed, He ˹alone˺ is the All-Hearing.﴾ Meaning: Allah is the one who knows your protection and your statements. ﴿All-Knowing﴾ with your deeds and all your affairs.

Qur'ān 41: 37 Allah Almighty said: ﴿Among His signs are the day and the night, the sun and the moon. Do not prostrate to the sun or the moon, but prostrate to Allah, Who created them ˹all﴾

He said: {Khalaqahunna} is used in feminine not masculine as it is on pattern of the broken plural.

﴿If you ˹truly˺ worship Him ˹alone﴾.

Qur'ān 41: 38: Allah Almighty said: ﴿But if the pagans are too proud﴾, to prostrate, ﴿then ˹let them know that˺ those ˹angels˺ nearest to your Lord﴾, referring to the angels,

﴿Glorify Him day and night, and never grow wear﴾, it is like the verse:

﴿Surely those ˹angels˺ nearest to your Lord are not too proud to worship Him. They glorify Him. And to Him they prostrate﴾ [7: 206]

Qur'ān 41: 39: ﴿And among His signs is that you see the earth devoid of life﴾, Meaning, lifeless, with nothing growing in it; it is dead.

﴿But as soon as We send down rain upon it, it begins to stir ˹to life˺ and swell. Indeed, the One Who revives it can easily revive the dead. He is certainly Most Capable of everything﴾.

Qur'ān 41:40: ﴿Indeed, those who abuse Our revelations﴾, meaning: Those who deviate from the truth concerning our proofs.

Ibn Abbas said: It is to change the words and put them in a wrong place. Mujāhid said: ﴿They deviate in Our verses﴾ by crying, confronting, and idle talk.

Qatādah said: It means: They lie about Our verses, whereas al-Suddī said: They opposed our verses and became too proud to accept the truth.

Ibn Zayd said: They associate partners and lie, however, Muqātil said: It was revealed about Abū Jahl.

﴿Are not hidden from Us Who is better: the one who will be cast into the Fire﴾, referring to Abū Jahl,

﴿Or the one who will be secure on Judgment Day?﴾, referring to ʿUthmān ibn ʿAffān, or Āmār ibn Yāsir, as said by another view. (1)

(1) ((Maʾānī al-Qurʾān)) by An-Naḥās 6/274, ((An-Nukat wal ʿUyūn)) by al-Mawardī

﴿Do whatever you want﴾, this is a command implies warning and threatening,

﴿He is certainly All-Seeing of what you do﴾, He will recompense you according to your deeds.

Qur'ān 41: 41: ﴿Indeed, those who deny the Reminder﴾ when it came to them, as reported by ibn 'Abbās

Muqātil said: It is protected from Satan and falsehood

﴿After it has come to them ˹are doomed˺, for it is truly a mighty Book﴾

Al-Suddī said: It is not created.

Qur'ān 41: 42: ﴿It cannot be proven false from before it or from behind it﴾

Qatādah and As-Suddī said: Al-Bāṭil (falsehood) is referred to Satan,

{From before it nor from behind it}, so he can't change, increase or decrease in it.

Sa'īd ibn Jubayr said: It means: Denunciation does not come to it from before it or from behind it.

According to another view: Nothing comes to it that invalidates or denies it from the previous books, but rather It agrees with them and confirms them, and no book comes after it that invalidates and abrogates it.

﴿It is˺ a revelation from the ˹One Who is˺ All-Wise, Praiseworthy﴾.

Qur'ān 41: 43: Allah Almighty said: ﴿O Prophet!˺ Nothing is said to you

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5/185 and attributed to Ikrimah, ((Ma'līm at-Tanzīl)) by Al-Baghawī 7/176, ((Al-Jāmi' li Aḥkām Al-Qur'ān)) by Al-Qurṭubī 15/366.

- Comment: A group of scholars of the predecessors - may Allah have mercy on them - favored the generality of the Almighty's saying: {the one who will be cast into the Fire or the one who will be secure on Judgment Day?} [Qur'ān: 40: 41] among them: aṭ-Ṭabarī in his ((Tafsīr)) 24/124, and Ibn Kathīr in his ((Tafsīr)) 7 122/122, and an-Nasafī in his "Tafsīr" 3/238, where they interpreted the verse in general terms and did not mention any of these sayings, and among those who stipulated the weighting is Ibn Al-Jawzī in "Zād Al-Masīr" 7/261, and Al-Alūsī in "Rūḥ Al-Ma'ānī" 23 / 127, and Ibn Baḥr, this was reported by Al-Qurṭubī in ((Al-Jāmi' li Aḥkām Al-Qur'ān)) 15/366, and Abū Ḥayyān in ((Al-Baḥr Al-Muhīt)) 7/478.

﴿by the deniers﴾ except what was already said to the messengers before you﴾,

Allah Almighty consoles His Prophet (P.B.U.H) stating: "Nothing is said to you by way of rejection and disbelief that was not said to the Messengers who came before you."

﴿Surely your Lord is ﴿the Lord﴾ of forgiveness﴾, for those who turn in repentance to him,

﴿And painful punishment﴾, for those who persist in disobedience

Allah Almighty said:

Qur'ān 41: 44: ﴿Had We revealed it as a non-Arabic Quran﴾, meaning: If the Qur'ān was revealed with other language than the Arabic.

﴿They would have certainly argued, "If only its verses were made clear ﴿in our language﴾, meaning, why is it not revealed in detail in Arabic? And by way of denunciation they would have said, "What! neither in Arabic nor from an Arab? – i.e., how can foreign words be revealed to an Arab who does not understand them?

﴿What! A non-Arabic revelation for an Arab audience!﴾, meaning: How come a non-Arabic book would be revealed to a prophet from the Arabs.

Muqātil said: It was that because the Messenger of Allah (P.B.U.H), used to enter to the left of Ghulām al-Ḥaḍramī, who was non-Arab Jewish, and he was called Abū Fakīhah. Whereupon, the polytheists said: Abū Fakīhah teaches him, so his master Abū Āmir al-Ḥaḍramī took him and beat him and said: "You are teaching Muḥammad." Then Yasār said: "He is the one who teaches me." Thereupon, Allah Almighty revealed this verse.

Al-Ḥasan recited: (A'jamī) with one hamzah by way of statement.

The like of it was reported from ibn Hishām, quoting as what Ja'far ibn Abū Ja'far ibn Abī Al-Mughirah, that Sa'īd ibn Jubayr said; Quraysh said: Why this Qur'ān was revealed some of it Arabic and the other non-Arabic, so that some of its verses are Arabic and the other are non-Arabic, hence Allah Almighty revealed this verse and mentioned all tongues in the Qur'ān, such

as As-Sijjīl (baked clay) in Persian, and other words that had been Arabicized.

The majority of reciters read it with interrogation, and this is more correct recitation. However, Ḥamzah, Al-Kisā'ī and Abū Bakr recited it with two Hamzah, while others recited it on its origin.

﴿Say, ˹O Prophet,˺ "It is a guide and a healing to the believers. As for those who disbelieve, there is deafness in their ears and blindness to it ˹in their hearts﴾

[2591] Muḥammad ibn Nu'aym informed us, al-Ḥusayn ibn al-Ḥasan ibn Ayyūb related to us, 'Alī ibn 'Abd al-'Azīz informed us, al-Qāsim ibn Sallām informed us, Ḥajjāj related to us, on the authority of Shu'bah, on the authority of Mūsá ibn Abī 'Ā'ishah, on the authority of Sulaymān ibn Qattah, on the authority of Ibn 'Abbās, Mu'awiyah and 'Amr ibn al-'Āṣ, they used to recited these letters with Kasrah of Mīm:

(Wahuwā 'Alyihim 'Amin). (1)

However, the other reciters read it with Fatḥah of Mīm as infinitive, a view held by Abū 'Ubaydah, as He Almighty said: {Huda n wa Shifā'}, likewise, {'Amā} will came on the same pattern.

If they had been Hādin and Shāfin, Kasrah of Mīm in 'Amin would be more correct, as it would be an attribute like both of them.

Some scholars of Semantics commented on His statement:

﴿It is as if they are being called from a faraway place﴾ is a predicate for His statement: ﴿Indeed, those who deny the Reminder after it has come to them﴾.

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(1) **[2591] The assessment of the reliability of the chain of transmitters:**
- Its chain is Ṣaḥīḥ.

The authentication of Ḥadīth:
- I found none who reported it other than the compiler, and Al-Farrā' mentioned it in ((Ma'ānī Al-Qur'ān)) 3/20, and Aṭ-Ṭabarī in his ((Tafsīr)) 24/128, and Ibn Khalawiyeh in ((Mukhtaṣar Shawādh al-Qur'ān)) (p. 134) and attributed it to Ibn 'Abbās and An-Naḥās in ((I'rāb al-Qur'ān)) 4/65 and mentioned that this reading is contrary to the Muṣḥaf, and Al-Qurṭubī in ((Al-Jāmi' li Aḥkām Al-Qur'ān)) 15/369 and added its attribution to 'Abdullah ibn Al-Zubayr.

[2592] I have been told that Muḥammad ibn Jarīr said: My one of the scholars related to me, saying: I heard ʿĪsā ibn ʿUmar asked ʿAmr ibn ʿUbayd about the verse: ﴿Indeed, those who deny the Reminder after it has come to them﴾ Where is its predicate? So ʿAmr replied: It means according to Tafsīr: Those who denied the reminder when it came to them, had denied it and it is truly a Glorious Book.

Īsā ibn ʿUmar said: You have done well, O Abū ʿUthmān. (1)

As for His statement:

﴿It is as if they are being called from a faraway place﴾,

they hardly listen to, hear or benefit from the admonitions of the Qur'ān, as if they were called out from a long distance.

Qur'ān 41: 45: ﴿Indeed, We had given Moses the Scripture, but differences arose regarding it﴾, means, they disbelieved in him and did not show him any respect as your people did with you concerning your Book.

﴿Had it not been for a prior decree from your Lord﴾,

that is punished will be delayed until the Day of Judgment,

their differences would have been settled ˹at once﴾,

the punishment would have been hastened for them.

﴿They are truly in alarming doubt about it﴾

Qur'ān 41: 46: ﴿Whoever does good, it is to their own benefit. And whoever does evil, it is to their own loss. Your Lord is never unjust to ˹His˺ creation﴾.

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(1) **[2592] The assessment of the reliability of the chain of transmitters:**

- It is weak, including unknown narrators apart from aṭ-Ṭabarī, as well as his sheikh, and in it also ʿAmr ibn ʿUbayd al-Mu'tazilī, who was a preacher of his heresy, and a group accused him.

The authentication of Ḥadīth:

- It was recorded by Aṭ-Ṭabarī in his "Tafsīr" 24/129, and Al-Akhfash in "Ma'ānī Al-Qur'ān" 2/684 in a similar, and Ibn ʿAṭiyyah mentioned it in "Al-Muḥarrar Al-Wajīz" 13/122.

Qur'ān 41: 47: Allah (Glory be to Him) said:

{With him alone is the knowledge of the Hour﴾, meaning, no one knows about it apart from Allah (Glory be to Him)

The polytheist said to the Prophet (P.B.U.H) had you been a prophet, tell us about the time of the hour, otherwise you would not be a prophet, whereupon Allah Almighty sent down this verse.

﴿No fruit comes out of its sheath}, is a relative clause.

The people Medina, Syria and Ḥafṣ recited it 'Thamarāt' in plural form, however, others recited it as singular.

﴿Out of its sheath﴾, its covers, the singular of it is Kummah, it includes every receptacle of wealth and the like, whereupon, the epicarp will come out of the fruit is called Kummah (sheath)

Ibn 'Abbās said: the vessel of the seed is called Kummah before it splits, but if it splits, it is no longer called Akmām (sheath).

﴿No fruit comes out of its husk, nor does a female conceive or deliver without His knowledge﴾,

Meaning, all of that is known to Him, and nothing is hidden from your Lord.

As knowledge of the hour belongs to Him alone, likewise, knowledge of fruits and productions belongs to Him alone.

﴿Consider the Day when He will call to them﴾, referring to the idolaters,

﴿Where are My ˹so-called˺ associate-gods?"﴾ means: The idols that you used to worship in the world as gods.

﴿They will say﴾, referring to the polytheists, or gods according to another view.

The statement may refer to both of worshipers and gods.

﴿They will cry, "We declare before you that none of us testifies to that ˹any longer﴾, meaning: No one of us will bear witness today that You have any partner, they will say this by the time they will see Allah's punishment with their own eyes.

Qur'ān 41: 48: ﴿Whatever ˹idols˺ they used to invoke besides Allah will fail them. And they will realize that they will have no escape﴾,

meaning, they will have no way of escaping from the punishment of Allah.

Qur'ān 41: 49: ﴿One never tires of praying for good. And if touched with evil,﴾

Allah tells us that man never gets bored of asking his Lord for good things, such as wealth, physical health, etc., but if evil touches him – i.e., trials and difficulties or poverty.

﴿They become desperate and hopeless﴾.i.e. he thinks that he will never have anything good again.

Qur'ān 41: 50: {And truly, if We give him a taste of mercy from Us,}, such as good health or a blessing,

﴿After some adversity has touched him﴾ after he was afflicted by some discomfort or misfortune.

﴿They will certainly say, "This is what I deserve﴾.

Meaning, if something good happens to him or some provision comes to him after a period of difficulty, he says, 'this is because of me, because I deserve this from my Lord.'

﴿I do not think the Hour will ˹ever˺ come. And if in fact I am returned to my Lord, the finest reward with Him will definitely be mine﴾.

Meaning, 'if there is a Hereafter after all, then my Lord will be generous to me just as He was generous to me in this world.'

[2593] Al-Husayn ibn Muḥammad ibn Fanjawayh informed us, Aḥmad ibn Ibrāhīm ibn Shādhān related to us, 'Ubayadullah ibn Thābit related to us, Abū Sa'īd Al-Kanadī related to us, Aḥmad ibn Bashīr related to us, on the authority of ibn Shubrumah, that Al-Ḥasan ibn Muḥammad ibn 'Alī ibn Abī Tālib, said: The disbeliever has two wishes; In the world, he would say:

﴿And if in fact I am returned to my Lord, the finest reward with Him will definitely be mine﴾, And in the Hereafter; he would say:

﴿And the disbelievers will cry, "I wish I were dust﴾ [78:40] (1)

﴿But We will surely inform the disbelievers of what they used to do. And We will certainly make them taste a harsh torment﴾,

It means: a severe punishment.

Qur'ān 41: 51: ﴿When We show favor to someone, they turn away, acting arrogantly. And when touched with evil, they make endless prayers ˹for good﴾

The Arab used to use both width and height to refer to abundance, it is said: Aṭāl Fulan al-Kalām wa ad-Du'ā', wa 'A'raḍa,

(someone spoke and prayed so much)

Qur'ān 41: 52: ﴿Ask ˹them, O Prophet˺, "Imagine if this﴾, referring to the Qur'ān.

﴿is ˹truly˺ from Allah and you deny it: who can be more astray than those who have gone too far in opposition ˹to the truth˺?"﴾.

Qur'ān 41: 53: ﴿We will show them Our signs in the universe﴾, ibn 'Abbas said that Al-Āfāq refers to the dwellings of the previous nations.

﴿And within themselves﴾, refers to adversities and diseases.

Al-Minhāl and As-Suddī said: Al-Āfāq (horizons) refer to what Allah granted of conquests to His Prophet (P.B.U.H) and ﴿within themselves﴾, refers to the conquest of Mecca. (2)

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(1) **[2593] The assessment of the reliability of the chain of transmitters:**
- Its chain is Ḥasan; his men are trustworthy, except Aḥmad ibn Bashīr who is Ṣadūq yahim.

The authentication of Ḥadīth:
- I did not find anyone who recorded it other than the compiler, and Ibn 'Aṭiyyah mentioned it in ((Al-Muḥarrar Al-Wajīz)) 13/131, and Al-Qurṭubī in ((Al-Jāmi' li Aḥkām Al-Qur'ān)) 15/373 in a similar manner, and Abū Ḥayyān in ((Al-Baḥr Al-Muhīṭ)) 7/482.

(2) Aṭ-Ṭabarī recorded it in his ((Tafsīr)) 25/5 on the authority of As-Suddī, and he recorded on the authority of Al-Minhāl in the meaning of the verse his saying: The victory of Muḥammad (P.B.U.H) over the people, and Ibn Qutaybah mentioned it in ((Tafsīr Gharīb Al-Qur'ān)) (p. 390) and attributed it to Mujāhid, and An-Naḥās ((Ma'ānī al-Qur'ān) in a similar manner. 6/286 and attributed to Mujāhid, al-Wāḥidī

Qatādah stated: Al-Āfāq (horizons) refers to the torments that befell the passing nations, and within themselves refer to the battle of Badr.

According to ʿAtā and ibn Zayd: Al-Āfāq (horizons) means the regions of the heavens and the earth of the sun, moon, stars, plants, trees, mountains, rivers, seas, rains, and within themselves of the His wonderful creation and His excellent wisdom.

In addition, the path of defecation and urine, so that a man will eat and drink from one place, though he excretes what he ate and drank of two places.

﴿Until it becomes clear to them that this ˹Quran˺ is the truth﴾, meaning: What He Almighty shows them within themselves or in the horizon is the truth. It has been said: {Annahu} refers to Islam, or the Prophet Muḥammad (P.B.U.H) according to another view.

Another view held that it refers to the Qur'ān.

﴿Is it not enough that your Lord is a Witness over all things?﴾

Meaning: Sufficient is Allah as a Witness over the words and deeds of His servants

Qur'ān 41: 54: ﴿They are truly in doubt of the meeting with their Lord! ˹But˺ He is indeed Fully Aware of everything﴾

in ((al-Wajīz)) 2/959 and did not attribute it. Similarly, Al-Baghawī narrated it in his ((Tafsīr)) in a similar manner. 7/179 and increased his attribution to Mujāhid and al-Ḥasan, and Abū Ḥayyān in ((al-Bahr al-Muhīṭ)) 7/483 in a similar manner, and he preferred it over other sayings, agreeing with that aṭ-Ṭabarī.

Surat (Ḥā Mīm ʾAīn-Sīn-Qāf.)

It was revealed in Mecca, It consists of three thousand five hundred and eighty eight letters, eight hundred and sixty six words and fifty-three verses.

[2594] Saʿīd ibn Muḥammad ibn Muḥammad al-Muqrī informed us, Muḥammad ibn Jaʿfar ibn al-Ḥīrī informed us, Ibrāhīm ibn sharīk al-Kūfī related to us, Aḥmad ibn ʿAbd Allah ibn Yūnus al-Yarbūʿī related to us, Sallām ibn Salīm related to us, Hārūn ibn Kathīr related to us, on the authority of Zayd ibn Aslam, on the authority of Abīh, on the authority of Abū Umāmah, Ubayy ibn Kaʾb reported the Messenger of Allah (P.B.U.H) as saying:

"Whoever recited Surat Ḥā Mīm ʾAīn-Sīn-Qāf, he will be among those whom the angels pray from him, and seek forgiveness from him, and ask mercy from him." (1)

In the Name of Allah, the Most Gracious, the Most Merciful.

Qurʾān 42: 1-2: [2595] I heard Abā ʿUthmān ibn Abī Bakr al-Zaʿfarānī al-Muqrī, saying: I heard my Sheikh saying: I heard Abā Bakr ʿAbd al-Muʾmin saying: I asked al-Ḥusayn ibn al-Faḍl Why ﴿Ḥā Mīm ʾAīn-Sīn-Qāf﴾ was disconnected, while it was connected in ﴿Kāf, Hā, Yā, ʿAyn, Ṣād﴾, ﴿Alif, Lām, Mīm, Rā﴾ and ﴿Alif, Lām, Mīm, Ṣād﴾? He replied: "As it comes after Surahs starting with ﴿Ḥā, Mīm﴾, so it came on same pattern, before and after it. (2)

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(1) **[2594] The assessment of the reliability of the chain of transmitters:**
- The chain of transmitters is very weak, and the Ḥadīth is Mawḍuʾ, including Salām ibn Sulaym: Matrūk and Hārūn ibn Kathīr: unknown.

The authentication of Ḥadīth:
- See the first surat Fuṣillat, and its authentication has been previously mentioned.

(2) **[2595] The assessment of the reliability of the chain of transmitters:**
- This chain of transmitters is not acceptable because it contains Mubham narrator, who is Sheikh Saʾīd ibn Muḥammad, Abū ʿUthmān Al-Zaʿfarānī.

The authentication of Ḥadīth:
- I did not find it except at the compiler, and it was mentioned by Al-Baghawī in his "Tafsīr" 7/183, Al-Qurṭubī in "Al-Jāmiʾ li Aḥkām Al-Qurʾān" 1/16, Al-Khāzin in his "Tafsīr" 4/90, and Ibn ʿĀdil in "Al-Lubāb")) 17/161.

﴿Ḥā Mīm﴾ is subject, and ﴿'Aīn-Sīn-Qāf﴾ is the predicate.

They are counted two verses, and their matches which were written connected were counted as one verse.

It was said: The People of interpretation said did not disagree over ﴿Kāf, Hā, Yā, ʿAyn, Ṣād﴾, and its matches, as they are only alphabetical letters, however, they differed over ﴿Ḥā Mīm﴾, some scholars took them out of the realm as the alphabetical letters and used them as verbs; arguing that:

﴿Ḥā Mīm﴾ means: Allah decreed what is going to occur until the Day of Judgment.

As for its explanation:

[2596] ʿAqīl ibn Muḥammad ibn Aḥmad al-Faqīh informed us, on the authority of Abā al-Faraj al-Qāḍī al-Muʿāfá ibn Zakarīyā informed him, on the authority of Muḥammad ibn Jarīr al-Ṭabarī, Aḥmad related to us, ʿAbd al-Wahhāb ibn Najdat, that is, al-Ḥawṭī related to us, Abū al-Mughīrah ʿAbd al-Qudūs ibn al-Ḥajjāj related to us, that Arṭāh ibn al-Mundhir, said: a man came to ibn ʿAbbās while Ḥudhayfah ibn al-Yamān was with him and said: Tell me about the explanation of Allah's statement:

﴿Ḥā Mīm 'Aīn-Sīn-Qāf﴾:

He said: So he remained silent and then turned away from him, then he repeated what he said, so he turned away from him, and he did not answer him with anything, and he hated what he said.

In the third time, he repeated his statement, but he received no answer, then Ḥudhayfah said to him: I am telling you about it, I know why he hated it. It was revealed about a man from his household, called ʿAbd al-Ilāh or ʿAbdullah.

He stopped at one of the rivers of the East, he set up two cites on it, splits the river between them, and if Allah Almighty permits the perish of their kingdom and the ruin of their state and their end of their reign, Allah Almighty sends fire on one of them at night, so it becomes black and dark,

and it will all be burned until it was as if it had not built before, and her owner becomes surprised at how it was ruined, so it no more than the whiteness of the day until every stubborn tyrant will be gathered in it, then Allah Almighty swallows her and them all, so that is what the Almighty said: ﴿Ḥā Mīm ʾAīn-Sīn-Qāf﴾. It denotes Allah's decree and His determination.

﴿Ḥā Mīm ʾAīn-Sīn-Qāf﴾, ʿAayn refers to Justice, (Sīn) means: It will be a trial, (Qāf) will befall these two cities. (1)

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(1) **[2596] The assessment of the reliability of the chain of transmitters:**

- His men are trustworthy, other than the compiler's sheikh, I did not find him.

The authentication of Ḥadīth:

- It was recorded by aṭ-Ṭabarī in his ((Tafsīr)) 6/25 from the way of Aḥmad ibn Zuhayr, with it in the same way, and Nuʿaym ibn Ḥammād recorded it in ((al-Fitan)) (568), and from his way Al-Khaṭīb Al-Baghdadi recorded it in his ((his history)) 1/40 on the authority of my father Al-Mughirah in it, and in it: on the authority of Arṭāh on the authority of those who narrated it, and As-Suyūṭī attributed it to Ibn Abī Ḥātim, as in ((Al-Durr)) 5/692, and Ibn Kathīr mentioned it in his ((Tafsīr)) 7/125 and said: It is a strange, unfamiliar and rejected narration, and Al-Qurṭubī in ((Al-Jāmiʾ li Aḥkām al-Qurʾān)) 16/2. Sheikh Ash-Shanqīṭī commented on this narration by saying: Despite Ibn Kathīr's astonishment and denunciation of him, the same as what the Ḥadīth refers to occurred about the revolution of Iraq against ʿAbd al-Ilāh in Baghdad, where the river bisected it into two parts, and that he was from Ahl al-Bayt, and what was described in the aforementioned narration occurred with it. See (Aḍwāʾ Al-Bayān)) 8/246.
- Abū Muḥammad al-Mahani al-Asbhani
- The assessment of the reliability of the chain of transmitters::
- In it, Isḥāq ibn Bishr is accused of fabrication and lying, and ʿAmmār ibn Saif Al-Dhabi is weak.

Ḥadīth The authentication of Ḥadīth:

- It was recorded by Al-Hussein ibn Ismāʾīl Al-Mahamili in ((Amaliyyah)) (pg. 350) (No. 385) from the way of Ammar ibn Saif in it according to him.
- And Ibn Uday recorded it in ((al-Kamil)), from the way of Ammar ibn Sayf in it with his approximation 5/71 and he said: This is a reprehensible Ḥadīth, it is not narrated except on the authority of ʿAmmār ibn Sayf, and Abū Isḥāq Al-Ḥuwayn2 responded in his book: ((Alert Al-Hajid to what happened from Looking into the books of Al-Amajid)) 4/10 on Ibn Uday, where he said: Ammar ibn Saif was not alone in it, so Sufyān Ath-Thawrī, Saif ibn Muḥammad, and Muḥammad ibn Jābir followed it, and they narrated it on the authority of ʿAṣim Al-Ahwal with its chain of transmitters. Allah knows.
- And Abū ʿAmr al-Dani recorded it in ((Al-Sunan Contained in Trials)), Chapter: What came about annihilation, slander, and disfigurement 3/719 (No. 350) via

This interpretation is affirmed by the following report:

[2597] ʿAbdullah ibn Ḥāmid informed us, Muḥammad ibn Muḥammad ibn al-Ḥasan related to us, ʿAbdullah ibn Mukhallad related to us, Isḥāq ibn Bishr al-Kāhlī related to us, ʿAmmār ibn Sayf al-Ḍabbī Abū ʿAbd al-Raḥmān related to us, on the authority of ʿĀṣim al-Aḥwal, on the authority of Abū Uthmān al-Nahdī, that Jarīr ibn ʿAbdullah, said: I heard the Messenger of Allah (P.B.U.H) saying:

"A city will be built between the Tigris and Dujil and Qatrabel and Al-Sarah in which the tyrants of the people of the earth will gather, treasures will be collected to it, and it will be eclipsed - and he once said: ((it will be eclipsed by its people)) - for it is faster to go through the earth than the iron stake in the soft earth)). (1)

Ammar ibn Saif. Kufa 4/905 (No. 469) from the way of Ammar ibn Saif in it.

- And Al-Khatib Al-Baghdadi recorded it in his ((History)) from several paths that revolved around Ammar ibn Saif in the chapter: Mentioning hadiths about the defamation of Baghdad and slandering its people, explaining its corruption and causes, and explaining the conditions of its narrators and transmitters 1/28.
- And Ibn Al-Jawzī recorded it in ((Al-Mawḍūʾāt)) from the Ḥadīth of Anas, may Allah be pleased with him, and it has two paths that revolve around Sufyān Ath-Thawrī on the authority of Abi ʿUbayd on the authority of Anas towards him, and he brought it out from the Ḥadīth of Jarīr, and it has sixteen paths, and after he listed all the paths he said: This is not correct It has no origin and mentioning the saying of Aḥmad ibn Ḥanbal: This Ḥadīth is not

(1) **[2597] The assessment of the reliability of the chain of transmitters:**

- It includes Isḥāq ibn Bishr. He is accused of fabrication and falsehood, and ʿAmmār ibn Sayf Aḍ-Ḍabī is weak.

The authentication of Ḥadīth:

- It was recorded by Al-Ḥusayn ibn Ismāʾīl Al-Maḥāmilī in his ((Amālī)) (p. 350) (No. 385) from the way of ʿAmmār ibn Sayf in a similar manner.
- Also, Ibn ʿUday recorded it in ((al-Kāmil)), from the way of ʿAmmār ibn Sayf in it in a similar manner 5/71 and he said: This is a Munkar Ḥadīth, it is not narrated except on the authority of ʿAmmār ibn Sayf, and Abū Isḥāq Al-Ḥuwaynī responded in his book: ((Tanbīh al-hājid ilá mā waqaʿa min al-naẓar fī kutub al-amājid)) 4/10 on Ibn ʿUday, where he said: ʿAmmār ibn Sayf was not alone in it, so Sufyān Ath-Thawrī, Sayf ibn Muḥammad, and Muḥammad ibn Jābir followed it, and they narrated it on the authority of ʿAṣim Al-Aḥwal with its chain of transmitters. And this tradition is

It was reported from Ibn ʿAbbās that he used to read ﴿Ḥā Mīm ʾAīn-Sīn-Qāf﴾, without ʿAīn and he said: ʿSīn involves every existing sect, and the Qāf involves every existing group. He continued to say: ʿAlī was only aware of the temptation with them. Likewise, it was recorded in the Muṣhaf of ʿAbdullah ﴿Ḥā Mīm ʾAīn-Sīn-Qāf﴾.

ʿIkrimah said: Nāfī ibn al-Azraq asked Ibn ʿAbbās about His statement:

﴿Ḥā Mīm ʾAīn-Sīn-Qāf﴾, so he replied: ﴿Ḥā﴾ refers to His forbearance, ﴿Mīm﴾ refers to His Glory, ﴿ʾAīn) refers to His knowledge, ﴿Sīn﴾ refers to His splendor, and ﴿Qāf﴾ refers to His Mighty, Allah Almighty swore by His Names.

According to the report of Abū al-Jawzā': Ibn ʿAbbās said to Nāfī' ﴿Aīn﴾ bears the meaning of punishment, ﴿Sīn﴾ refers to metamorphosis, and ﴿Qāf﴾ implies slander.

This is affirmed by what was reported in traceable Hadith that the Prophet, (P.B.U.H) said, when this verse was revealed, he looked gloomy, and so it was said to him: Why are you grieved, O Messenger of Allah? He said:

"I have been informed of a calamity that will descend, from eclipsing, deformation, and slander, and fire that will gather them, and a wind that will cast them into the sea, and successive signs related to the descent of Jesus and the emergence of the Dajjāl (Antichrist)."

Bāṭil (false) from any of these ways. And Allah knows best.

- In addition, Abū ʿAmr ad-Ḍanī recorded it in ((As-Sunan al-Wāridah fi al-Fitan)), Chapter: What came about earth collapse, pelting with stones, and metamorphosis 3/719 (No. 350) via ʿAmmār ibn Sayf. Kūfah 4/905 (No. 469) from the way of ʿAmmār ibn Sayf in it.
- And Al-Khatīb Al-Baghdadī recorded it in his ((Tārīkh)) from several paths that revolved around ʿAmmār ibn Sayf in the chapter: Mentioning hadiths about the defamation of Baghdad and slandering its people, explaining its corruption and causes, and explaining the conditions of its narrators and transmitters 1/28.
- And Ibn Al-Jawzī recorded it in ((Al-Mawḍuʾāt)) from the Ḥadīth of Anas, may Allah be pleased with him, and it has two routes relies on Sufyān Ath-Thawrī on the authority of Abū ʿUbayd on the authority of Anas towards him, and he reported it from the Ḥadīth of Jarīr, and it has sixteen paths, and after he listed all the paths he said: This is not correct It has no origin, and mentioning the saying of Aḥmad ibn Ḥanbal: This Ḥadīth has no origin. See ((Al-Mawḍuʾāt') 2/62.

Shahr ibn Ḥawshab and ʻAṭā ibn Abi Rabāḥ said: ﴿Hā﴾ refers to a war in which the mean will be honored and the honored in Quraysh will be humiliated, then it extends to the Arabs, then it extends to the non-Arabs, then it extends to the emergence of the Dajjāl (The Antichrist).

Some scholars said: ﴿Hā﴾ refers a war against the people of Mecca that drives them to eat carrion and the bones of the dead, ﴿Mīm﴾ involves the name of a king who turns from a people into another, while ﴿ʻAyn﴾ is an enemy to Quraysh who heads for them, ﴿Sīn﴾ refers to the bad people among them, and ﴿Qāf﴾ denotes the Omnipotence of Allah that controls all His creation.

Bakr ibn ʻAbdullah Al-Muzanī said: ﴿Hā﴾ refers to a war will be between Quraysh and the freed slaves, so Quraysh will be victorious over the freed slaves, and ﴿Mīm﴾ refers to the kingdom of the Umayyads, and ﴿ʻAyn﴾ refers to the rise of the descendants of al-Ḥabbās, ﴿Sīn﴾ refers to the splendor of al-Mahdī, and ﴿Qāf﴾ states the strength of Jesus son of Marry when he descends, killing the Christians and ruins the sale.

Muḥammad ibn Kaʼb said: Allah swore by His Forbearance, His Glory, His Sublimity, and His Might, that He would not punish those who turn in repentance to Him, saying: "There is no god but Allah," sincerely believing in Him out of his heart.

Jaʼfar, Saʼīd ibn Jubayr said: ﴿Hā﴾, is derived from Raḥaman (The All Merciful), Mīm is derived from Majīd (the Glorious), and ʻAyn is from ʻĀlim

(Allah-Knowing), and ﴿Sīn﴾ refers to Qudūs (the Most Holy), and ﴿Qāf﴾ refers to Qāhir (the Irresistible).

According to as-Suddī: It belongs to the syllable spelling, ﴿Hā﴾ denotes Al-Ḥakīm (the All-Wise); and ﴿Mīm﴾ refers to Al-Majīd (the Glorious); ﴿ʻAyn﴾ refers to Al-ʻAzīz (the Almighty); and ﴿Sīn﴾ refers to As-Salam (the Source of Serenity; and ﴿Qāf﴾ refers to Al-Qadīr (the Most Capable).

Another view stated that it was revealed with regard to Muḥammad (P.B.U.H). ﴿Hā﴾ refers to His basin; and ﴿Mīm﴾ refers to His extended Kingdom; and ﴿ʻAyn﴾ refers to His existing glory; and ﴿Sīn﴾ refers to his

witnessed splendor; and ﴿Qāf﴾ refers to His resurrection in the praised position and his closeness in rank to Allah the Almighty.

Ibn ʿAbbās said: There is no prophet with a Book revealed to him except it has been revealed to him ﴿Ḥā Mīm ʾAĩn-Sĩn-Qãf﴾, accordingly, he said:

Qurʾān 42: 3: ﴿And so you ˹O Prophet˺ are sent revelation, just like those before you, by Allah—the Almighty, All-Wise﴾

Ibn Kathīr recited it with Fatḥah of Ḥā, the like of it ʿAbbās reported from Abū ʿAmr and the noun came in nominative by explanation, as if when He said: ﴿O Prophet are sent revelation﴾, it was said: "Who is the one who brings down revelation?" He said: "Allah", it is like the recitation of one who recited the verse:

﴿And where His Name is mentioned. He is glorified there morning and evening﴾ with Fatḥah of Bāʾ. However, the other reciters read it {Yūḥī} with Kasrah.

{Just like those before you, by Allah—the Almighty, All-Wise}

Muqātil said: It was revealed regarding the prophets.

Qurʾān 42: 4-5: ﴿To Him belongs whatever is in the heavens and whatever is on the earth. And He is the Most High, the Greatest﴾ *The heavens nearly burst, one above the other, ˹in awe of Him﴾,

Out of fear of Allah's Majesty and His Might above them.

Ibn ʿAbbās said: Each heaven is nearly rent asunder above the next one when the polytheists said: Allah had taken a son. It is similar to Allah's statement: (Glory be to Him):

﴿By which the heavens are about to burst, the earth to split apart, and the mountains to crumble to pieces* in protest of attributing children to the Most Compassionate﴾ [19:90-91]

﴿And the angels glorify the praises of their Lord, and seek forgiveness for those on earth﴾, from the believers, it was stated in the verse:

﴿And seek forgiveness for the believers﴾ [40:7]

﴿Surely Allah alone is the All-Forgiving, Most Merciful﴾

The sages said: Allah mentioned awe in the beginning and mitigated and gave glad tidings at the end.

Qur'ān 42: 6: ﴿As for those who take other protectors besides Him, Allah is Watchful over them﴾ meaning, He is Witness to their deeds, recording and enumerating them precisely, and He will recompense them for them in full.

﴿And you ˹O Prophet˺ are not a keeper over them﴾, meaning: You are just a warner.

Qur'ān 42: 7: ﴿And so We have revealed to you a Quran in Arabic, so you may warn the Mother of Cities﴾, refers to Mecca,

﴿And everyone around it﴾, pointing out its people,

﴿And warn of the Day of Gathering﴾, i.e., the Day of Resurrection, when Allah will assemble the first and the last in one plain,

﴿About which there is no doubt—˹when˺ a group will be in Paradise﴾, referring to the believers.

﴿And another in the Blaze﴾, means the disbelievers.

[2598] Al-Imām Abū Manṣūr al-Ḥamshādhī (may Allah have mercy on him) related to us, Abū al-ʿAbbās al-Aṣamm related to us, Abū ʿUthmān Saʿīd ibn ʿUthmān ibn Ḥabīb al-Tanūkhī related to us, Bishr ibn Bakr related to us, Saʿīd ibn ʿUthmān related to us, on the authority of Abū al-Zāhryh Ḥudayr ibn Kurayb, that ʿAbdullah ibn ʿAmr ibn al-ʿĀṣ, the Prophet (P.B.U.H) would prefer ʿAbdullah over his father.

[2599] Abū ʿAbdullah ibn Fanjawayh al-Daynawayrī informed us, Abū Bakr ibn Mālik al-Qaṭīʿī related to us, ʿAbdullah ibn Aḥmad ibn Ḥanbal related to us, my father related to me, Hāshim ibn al-Qāsim related to us, Layth related to us, Abū Qubayl al-Maʿāfirī related to me, on the authority of Shafī al-Aṣbaḥī that Abd Allāh ibn ʿAmr said:

"The Messenger of Allah (P.B.U.H) came out to us one day, clutching his palms with two books, then he said:

"Do you know what these two books are?" We said: No, O Messenger of Allah. He said to the one who is at his right hand: "This is a record from the Lord of the worlds with the names of the people of Paradise and the names of their fathers and their clans and their number before they became sperms in the loins, and before the sperm settled in the wombs when they were still a lump of clay, so there is neither increase nor decrease from Allah Almighty upon them until the Day of Judgment."

Then he said to the one who is at his left:

"And this is a record from the Lord of the Worlds, with the names of the people of Hell, the names of their fathers, their clans and their number, before they settled as sperm in the loins and before they settled as sperm in the wombs when they were still a lump of clay, , so there is neither increase nor decrease in them, this is recorded from Allah Almighty until the Day of Judgment."

Thereupon, ʿAbdullah ibn ʿAmr said: **"So should we act? The Prophet (P.B.U.H) said: "Strive with your deeds as hard as you can for middle course or close to it, for the person who is destined for Paradise will die doing the deeds of the people of Paradise, regardless of what he did before, and the person who is destined for Hell will die doing the deeds of the people of Hell, regardless of what he did before."** (1)

He Almighty said next:

﴿A party is in Paradise and a party is in Hellfire﴾, out of Allah's Justice.

Qur'ān 42: 8: Allah Almighty says:

﴿Had Allah willed, He could have easily made all ⌜humanity⌝ into a single community ⌜of believers﴾, following one religion.

﴿But He admits whom He wills into His mercy, and the wrongdoers﴾, referring to the disbelievers,

(1) **[2598, 2599] The assessment of the reliability of the chain of transmitters:**
- It was recorded by the compiler with two chains of transmission, the first in which Sa'īd ibn Sinān is Matrūk, and the second includes Abū Qabīl Al-Maʿāfirī Yahim.

﴾Will have no protector or helper﴿.

Qur'ān 42: 9: ﴾How can they take protectors besides Him? Allah alone is the Protector﴿, He is the first one who deserves to be worshiped.

﴾He ˹alone˺ gives life to the dead﴿, Then He Almighty said:

﴾And He ˹alone˺ is Most Capable of everything﴿

Qur'ān 42: 10: ﴾Say to the believers, O Prophet, ˺ "Whatever you may differ about﴿, referring to religion,

{Its judgment rests with Allah. That is Allah—my Lord. In Him I put my trust, and to Him I ˹always˺ turn}.

Qur'ān 42: 11: ﴾He is˺ the Originator of the heavens and the earth. He has made for you spouses from among yourselves﴿,

He said from among yourselves as He created Eve from the rib of Adam (Peace be upon him).

﴾And ˹made˺ mates for cattle ˹as well˺—multiplying you ˹both﴿, meaning: He creates and causes to live in the womb, or in the belly according to another view, or in the spirit as to another view.

And it was said: In this aspect of creation.

Mujāhid said: offspring after offspring, from people and cattle, and it was said: (Fī) in the sense of Bā', namely, by which He multiplies you.

Ibn Kaysān is of the view that: It means: He causes you to increases with it.

﴾There is nothing like Him﴿,

Al-Mathal (the equal) is a relative clause, it figuratively states: nothing looks like Him, so the term was inserted to confirm the matter, as He Almighty said:

﴾So if they believe in what you believe, then they will indeed be ˹rightly˺ guided﴿ [2: 137]

According to the mode of ibn Mas'ūd: (If they believe in what you believe), he replaced Bimithl with Bimā

Aws ibn Ḥajar composed:

My dead are like palm trunks

They are covered by a torrential downpour

i.e.: as trunks, and another said:

Sa'd ibn Zayd, if you recognize their virtue

There is no one like them in people

Another poet said:

Not like the boy Zuhayr

Creation equals in virtues

And it was said: (Al-Kāf) is relative particle, it metaphorically refers to:

there is nothing like it,

as al-Raajiz says:

And parlors as they are left

So Kāf was joined with another Kāf to confirm likeness

The other poet composed:

Abadiq keeps out of the way

Fils about as an egg in a fussy

Thus, Kāf was inserted with 'An (about).

﴿For He ˹alone˺ is the All-Hearing, All-Seeing﴾

Qur'ān 42: 12: ﴿To Him belong the keys ˹of the treasuries˺ of the heavens and the earth. He gives abundant or limited provisions to whoever He wills. Indeed, He has ˹perfect˺ knowledge of all things﴾.

Qur'ān 42: 13: ﴿He has ordained for you﴾, meaning: clarified and legalized for you. ﴿Believers˺ the Way which He decreed for Noah﴾,

He was the first prophet who was sent after Adam.

﴿And what We have revealed to you ˹O Prophet˺ and what We decreed for Abraham, Moses, and Jesus﴾, the scholars differed over the interpretation of this verse;

Qatādah said: It means permitting the lawful, and forbidding the unlawful.

Al-Ḥakam said: It refers to prohibiting mothers, sisters and daughters

Mujāhid stated: Allah Almighty did not send a prophet except He ordained him to perform prayer, and give Zakat, and admit obedience to Allah (may He be glorified); that is His religion which He ordained, this is also narration of al-Walibī from ibn ʻAbbās.

It was said: religion refers to monotheism. Another view said: It is His statement:

﴿Commanding:˺ "Uphold the faith, and make no divisions in it﴾,

meaning, Allah enjoined all the Prophets (peace be upon them) to be as one and He forbade them to differ and be divided.

﴿What you call the polytheists to is unbearable for them. Allah chooses for Himself whoever He wills, and guides to Himself whoever turns ˹to Him﴾.

means, ʻit is too much for them to bear, and they hate that to which you call them, O Muhammad, i.e., monotheism.

Qur'ān 42: 14: ﴿They did not split ˹into sects﴾, referring to the idol worshippers,

Ibn ʻAbbas is of the view that: It refers to the People of Scriptures. It is similar to the verse: {It was not until this clear proof came to the People of the Book that they became divided ˹about his prophethood} [98:4]

﴿Out of mutual envy until knowledge came to them﴾, it was said: After knowledge of the description and attribute of Muḥammad

﴿Had it not been for a prior decree from your Lord for an appointed term, the matter would have certainly been settled between them ˹at once﴾, means, were it not for the fact that Allah had already decreed that He would delay the reckoning of His servants until the Day of Resurrection, the punishment would have been hastened for them in this world.

{And surely those who were made to inherit the Scripture after them﴾.

means, the later generation which came after the earlier generation which had rejected the truth.

Mujāhid is of the view that it refers to the Jews and the Christians.

﴿Are truly in alarming doubt about this ʿQuran﴾

Qur'ān 42: 15: ﴿Because of that, you O Prophet will invite all﴾,

means, 'so call people to this which We have revealed to you and which We enjoined upon all the Prophets before you,' the Prophets of major ways [of Sharia's] that were followed, such as the Messengers of strong will, and others.

﴿Be steadfast as you are commanded﴾, means, 'adhere firmly, you and those who follow you, to the worship of Allah as He has commanded you.

﴿And do not follow their desires. And say, "I believe in every Scripture Allah has revealed. And I am commanded to judge fairly among you.﴾

It refers to the desires of the idolaters, in the falsehoods that they have invented and fabricated by worshipping idols.

Meaning, when judging according to the commands of Allah. It is similar to His statement:

﴿And we are commanded to submit to the Lord of all worlds﴾ [6: 71]

Ibn Abbās and Abū al-ʿĀliyah said: I was commanded to equate between you in religion, so I believe in every book and every messenger.

According to others: I was commanded to equate between you in all conditions and things.

Qatādah said: The Prophet of Allah (P.B.U.H), was commanded to be just, so he was just until he died, and justice is the balance of Allah Almighty on earth, and It has been reported to us that David, peace be upon him, said: Three things whoever gathers them will be the winner.

moderation in wealth and poverty, and saying the word of truth in times contentment and anger. And fear in private and in public, and three things who gathers them, will ruin him: Greed to be obeyed, passions to be followed, and self-conceit, and four who gave them, he was given the best of this world and the Hereafter: a tongue that remembers, a thankful heart, a patient body, and a believing wife.

Allah is our Lord and your Lord. There is no ˹need for˺ contention between us. Allah will gather us together ˹for judgment˺. And to Him is the final return."

We will be accountable for our deeds and you for yours}, these is no argument between you and us. However it was abrogated by the verse of fighting.

﴿Allah will gather us together﴾, means, on the Day of Resurrection.

﴿And to Him is the final return﴾

Qur'ān 42: 16: ﴿As for those who dispute about Allah after He is ˹already˺ acknowledged ˹by many﴾,

Meaning, those who dispute with the believers who have responded to Allah and His Messenger, and try to stop them from following the path of guidance.

﴿Their argument is futile in the sight of their Lord﴾, i.e., it is futile before Allah.

﴿Upon them is wrath and they will suffer a severe punishment﴾,

According to Mujāhid: This verse was revealed about the Jews and the Christians. They argued: Our Book was revealed before yours, and our prophet was sent before yours, so we are better than you and we are more worthy of good than you.

Qur'ān 42: 17: ﴿It is Allah Who has revealed the Book with the truth and the balance ˹of justice﴾,

Ibn 'Abbās and majority of scholars stated that it refers to Justice and fairness.

Mujāhid is of the view that it refers to the balance used for measurement, and the meaning of revelation of the balance is inspiring people to use it and He commanded people to be just and fair.

﴿O children of Adam! We have provided for you clothing to cover your nakedness and as an adornment﴾ [7: 26]

According to 'Ikrimah said: Balance refers to Muḥammad (P.B.U.H) who judge between them with the Book.

﴿You never know, perhaps the Hour is near﴾, He did not say qarībah (near) as it is not real feminine; rather it figuratively refers to time, since it refers to time. Al-Kisā'ī said: It is forthcoming.

Qur'ān 42: 18: ﴿Those who disbelieve in it ˹ask to˺ hasten it ˹mockingly﴾, as they think that it will not come.

﴿But the believers are fearful of it, knowing that it is the truth﴾, namely: those who believe are afraid of it and know that it is the truth.

﴿Surely those who dispute about the Hour have gone far astray﴾, meaning: those who deny the coming of the Hour have gone far astray.

Qur'ān 42: 19: ﴿Allah is Ever Kind to His servants; He provides ˹abundantly˺ to whoever He wills. And He is the All-Powerful, Almighty﴾.

Ibn 'Abbās said: Allah is Kind to His creation, whereas 'Ikrimah said: Allah is Gracious to them. As-Suddī stated: He is Lenient to them.

Muqātil is of the view that it means: Allah is Kind to the good and bad of the, as He did not cause them to die of hunger due to their sins.

Al-Quraẓī said: Allah is Gentle in reckoning and accounting.

Al-Khawāfī said: Tomorrow with the Master of creation, the creation will have a situation in which the Almighty will ask them, and He will be kind.

Aṣ-Ṣādiq said: Allah is kind to them with regard to provision from two points; one of them is that He granted you lawful provision, and the other is that He did not give it to you all at one.

Al-Ḥusayn ibn al-Faḍl said: It refers to easing the Qur'ān recitation.

[2600] I heard Abū al-Qāsim ibn Ḥabīb saying: I heard Abū 'Abdullah Muḥammad ibn 'Ād al-Baghdādī, saying: Junayd was asked about al-Laṭīf, so he said: He is the one who treated His close servants graciously until they knew Him, so they worshiped him, and had He been kind to His enemies, they would not have denied Him. (1)

(1) **[2600] The assessment of the reliability of the chain of transmitters:**
- The compiler's sheikh was declared a liar by Al-Ḥākim. And I could not find the sheikh of his sheikh.

Muḥammad ibn ʿAlī al-Kattānī said: Al-Laṭīf (The Subtle), is the one who deals His servants gently when they resort to Him if they lost hope of other creatures. He trusts Him and turns in repentance to Him, by then, He accepts him and turns to him.

[2601] Abū al-Qāsim al-Ḥabībī recited to me, my father recited to me that Abū ʿAlī Muḥammad ibn ʿAbd al-Wahāb Ath-Thaqafī said:

I pass by the yards of the graves as if

Like the fatty one who wears clothes of a skinny

Allah provided sustenance for whoever seeks provision

And Allah treats kindly whoever resorts to Him (1)

It has been said: He is the Gentle, who spreads the virtues of His slaves, and conceals their defects.

According to another view: He is the one who accepts the little and gives in abundance. Another view held: He is the one who console the grieved and eases the difficult.

It is said: He is the one whose provision is sought by everyone and none lose hope of His Mercy.

Another view stated: He is the one whose Justice is feared and whose Bounty is sought.

He is the one who bestows upon His servant grace, above his need, and commands him obedience as much as he can.

It was said: He one who will not punish swiftly those who disobey him, nor will He disappoint those who seek His forgiveness.

It was said: He is the one who will not fail those who resort to him, nor will He disappoint those who ask His out of His Bounty.

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(1) **[2601] The assessment of the reliability of the chain of transmitters:**
- The compiler's sheikh was declared a liar by Al-Ḥākim, and I could not find his father.
The authentication of Ḥadīth:
- It was mentioned by Abū Ḥayyān at-Tawḥīdī in ((Al-Baṣā'ir)) 6/20.

Another view said: He is the one who pardons the one who commits misdeeds.

It was said as well: He is the one who shows His mercy upon the one who does not have mercy on himself.

It was said: He is the one who supports His servants to obey Him and grants them reward for it. It was said: He is the one who reveal secrets for those who have good knowledge of Him.

﴿He provides ˹abundantly˺ to whoever He wills. And He is the All-Powerful, Almighty﴾,

He provides for whomever He wills, the way He decides.

He gives abundant or limited provisions to whoever He wills. Also He gives little and much for whom He wills.

He also gives lawful and unlawful provisions for whomever He wills.

He gives whomever in comfort and ease, and He gives whoever in toil and discomfort.

He provides sustenance for both the present and the resident and the traveller.

Moreover, He provides for whomever with and without limit."

﴿And He is the All-Powerful, Almighty﴾

Qur'ān 42: 20: {Whoever desires the harvest of the Hereafter}, means, whoever seeking the reward of the Hereafter.

﴿We will increase their harvest.﴾

We will multiply it and give him between ten and seven hundred good rewards,' as much as Allah wills.

﴿And whoever desires ˹only˺ the harvest of this world﴾, means, whoever strives for the purpose of worldly gains.

﴿We will give them some of it, but they will have no share in the Hereafter﴾.

Qatādah said: Whoever works for the Hereafter, Allah will increase his reward, and whoever prefers his world over his Hereafter, Allah will not make

for him a share in the hereafter except Fire, and he will have nothing in this world except what has been divided for him of sustenance.

[2602] ʿAbdullah ibn Ḥāmid, Aḥmad ibn Muḥammad ibn Ibrāhīm informed us, al-Ḥusayn ibn Idrīs related to us, Suwayd ibn Naṣr related to us, ʿAbd Allāh ibn al-Mubārak related to us, on the authority of Ibn Sinān al-Shaybānī, that ʿUmar ibn al-khiṭāb (may Allah be pleased with him) said: the doers are of four types: a good doer who works for the sake of guidance by which he seeks worldly pleasure, so he has no share in the Hereafter, as Allah Almighty said:

﴿Whoever desires ˹only˺ this worldly life and its luxuries, We will pay them in full for their deeds in this life—nothing will be left out﴾ [11:15]

And the one who works for showing off, he has no reward in the world nor in the Hereafter except woe; and the one who works good for the sake of guidance seeking Allah's face and the Hereafter, so he will have the reward of Paradise in the Hereafter, together with what he attains in the world; the fourth is the one who does wrong, he will be punished by Allah unless Allah forgives him, since He ˹alone˺ is worthy to be feared and entitled to forgive. (1)

Qur'ān 42: 21: Allah Almighty said;

﴿Or do they have associate-gods who have ordained for them some ˹polytheistic˺ beliefs, which Allah has not authorized? Had it not been for ˹prior˺ decree on Judgment, the matter would have certainly been settled between them ˹at once﴾

Meaning, the punishment would have been hastened for them, were it not for the fact that it had already been decreed that it would be delayed until the Day of Resurrection, where He said:

﴿Better yet, the Hour is their appointed time﴾, [54: 64]

(1) **[2602] The assessment of the reliability of the chain of transmitters:**
- It includes the compiler's sheikh; no Jarḥ or Taʿdīl was raised about him, and Saʿīd ibn Sinān Yahim.

The authentication of Ḥadīth:
- It was recorded by Ibn Al-Mubarak in ((Az-Zuhd)) 2/15.

﴿And surely the wrongdoers will suffer a painful punishment﴾,

referring to the polytheists.

Qur'ān 42: 22: ﴿You will see the wrongdoers fearful ˹of the punishment˺ for what they committed but it will be inevitable for them,

means, the thing that they fear will undoubtedly happen to them,

﴿Whereas those who believe and do good will be in the lush Gardens of Paradise they will have whatever they desire from their Lord﴾,

that is the pleasure of Paradise.

﴿That is ˹truly˺ the greatest bounty﴾,

Qur'ān 42: 23: ﴿That ˹reward is the good news which Allah gives to﴾,

Nāfiʾ, ʿĀṣim, and ibn ʿĀmir recited it with Ḍammah of Yā' and Fatḥah of Bā' and Kasrah of Shīn in Tashdīd (Duplication).

{Yabshuru} in Takhfīf {Allah} with it.

﴿His servants who believer and do good﴾, as they are His dutiful servants.

﴿Say, O Prophet, I do not ask you for a reward for this message-only honor for our kinship﴾,

Ibn ʿAbbās said: When the Messenger of Allah (P.B.U.H) came to Medina, sometimes dues and misfortunes would occur to him, and he had not enough money to manage it. Therefore, the Helpers said:

"Allah guided you through this man, plus he is your nephew, he may afflicted by some calamities and dues, so gather for him some of your property and hand it to him so that he can overcome the difficult times that may occur to him. Then they brought him money, and said: "O Messenger of Allah, you are our nephew, and Allah gave us guidance by you, and you have hard times, and you do not have enough money, so we collected for you out of our property to help you in your circumstances, and there it is, whereupon, this verse was revealed.

Qatādah said: the polytheists gathered together and said to each other: You think Muḥammad seek reward for what he calls for, hence Allah Almighty

sent down this verse, urging them to keep good relations with him and his relatives. This interpretation is in conformity with the outward meaning of the verse, as this Surah was revealed in Mecca.

Besides, the scholars differed over the meaning of the verse.

[2603] Al-Ḥusayn ibn Muḥammad ibn Fanjawayh al-Daynawayrī (may Allah have mercy on him) informed, ʻUmar ibn Aḥmad ibn al-Qāsim al-Nahāwndī related to us, Abū Bakr al-Azdī related to us, ʻĀṣim ibn ʻAlī related to us, Qaz'ah ibn Suwayd related to us, on the authority of ibn Najīḥ, Mujāhid reported ibn ʻAbbās as saying: Say: ʻI will not ask you a reward for what I am inviting to follow of clear proofs and guidance, but to turn in obedience and repentance to Allah. (1)

This view was held by al-Ḥasan al-Baṣrī, where he said: Al-Qurbā to Allah Almighty will be through acts of obedience and good deeds.

Ṭāwūs, al-Shaʻbī, al-Wālwālby, and al'Awfy reported Ibn ʻAbbās as saying:

"There was no clan among the clans of Quraysh except the Prophet (P.B.U.H) had some ties of kinship with it, when they belied him and refused to follow him, Allah Almighty revealed:

﴿Say, ˹O Prophet,˺ "I do not ask you for a reward for this ˹message˺—only honor for ˹our˺ kinship……﴾, meaning: to uphold the ties of kinship and maintain good relation with me, so the Messenger of Allah (P.B.U.H) said:

"O my people, if you refuse to follow me, keep my relation and do not hurt me, since you are my family and more worthy to obey and respond to me."

This view was held by Abū Mālik, ʻIkrimah, Mujāhid, As-Suddī, Aḍ-Ḍaḥāk

Ibn Zayd and Qatādah. However, some of them said: It means you should keep good relations with my family and preserve me in them; that is a view held by Sa'īd ibn Jubayr and ʻAmr ibn Shu'ayb.

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(1) **[2603] The assessment of the reliability of the chain of transmitters:**
- Its chain contains an-Nahawndī used to narrate Mawḍū' narrations and Qaz'ah is weak.
The authentication of Ḥadīth:
- Narrated by Aḥmad in ((Al-Musnad)) 1/268.

Furthermore, the scholars differed over who are meant by the kinship of the Messenger of Allah whom Allah Almighty commanded him to maintain good relation with them.

[[2604] Al-Ḥusayn ibn Muḥammad al-Thaqafī al-ʿAdl (may Allah have mercy on him), Burhān ibn ʿAlī al-Ṣūfī related to us, Muḥammad ibn ʿAbdullah ibn Sulaymān al-Ḥaḍramī related to us, Ḥarb ibn al-Ḥasan al-Ṭaḥḥān related to us, Ḥusayn al-Ashqar related to, on the authority of Qays, on the authority of al'ʿmash, Saʿīd ibn Jubayr reported ʿAbbās as saying:

When the verse: ﴿Say, ⌜O Prophet,⌝ "I do not ask you for a reward for this ⌜message⌝—only honor for ⌜our⌝ kinship﴾, they said: "O Messenger of Allah, who are your relative whom should we revere?"

He said: "They are ʿAlī, Fāṭimah and their two sons. (1)

This interpretation is affirmed by the following:

[2605] Abū Mansūr al-Ḥamshādhī informed us: Abū ʿAbdullah al-Ḥāfiẓ related to us, Abū Bakr ibn Mālik related to me, Muḥammad ibn Yūnus Muḥammad related to us, ʿUbaydullāh ibn ʿĀ'ishah related to us, Ismāʿīl ibn ʿAmr related to us, on the authority of ʿUmar ibn Mūsá, on the authority of Zayd ibn ʿAlī ibn al-Ḥusayn, on the authority of his father, on the authority of his father, that ʿAlī ibn Abī Tālib (may Allah be pleased with him) said: I complained to the Messenger of Allah (P.B.U.H) the people's envy of me, so he said: **Are not you pleased to be the fourth of four, and the first one to enter Paradise, me, you, al-Ḥasan, al-Ḥusayn, our wives to our rights and to our lefts, and our children behind our wives and our followers behind us."** (2)

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(1) **[2604] The assessment of the reliability of the chain of transmitters:**
- It includes Ḥarb ibn al-Ḥasan who is weak and al-Ḥusayn al-Ashqar Yahim and got involved in Shiism.

The authentication of Ḥadīth:
- It was recorded by Aṭ-Ṭabarānī in ((Al-Kabīr)) 3/47, 11/444.

(2) **[2605] The assessment of the reliability of the chain of transmitters:**
- Its chain includes ʿUmar ibn Mūsá is Matrūk, and Muḥammad ibn Yūnus and Ismā'īl ibn ʿAmr are weak.

The authentication of Ḥadīth:
- It was recorded by Aḥmad in ((Al-Faḍā'il)) 2/624.

[2606] Abū Manṣūr al-Ḥamshādhī (may Allah have mercy on him) related to us, Abū Naṣr Aḥmad ibn al-Ḥusayn ibn Aḥmad related to me, Abū al-ʿAbbās Muḥammad ibn Hammām related to us, Isḥāq ibn ʿAbd Allāh ibn Muḥammad ibn Razīn related to us, Ḥassān, that is, Ibn Ḥassān-, Ḥammād ibn Salamah related to us, the nephew of Ibn Ḥamīd al-Ṭawīl, on the authority of ʿAlī ibn Zayd ibn Jadʿān, on the authority of Shahr ibn Ḥawshab, that Umm Salamah reported the Messenger of Allah (P.B.U.H) as saying to Fāṭimah: "Bring me your husband and your two sons, Then she did that, and He (P.B.U.H) threw a garment upon them and put his hand on them, then said:

O Allah ! These are Muhammad's household, so bestow Your prayers and Your blessings upon Muhammad's household, as You are Praiseworthy and Glorious. Umm Salamah said: I drew the garment out to enter with them, so I drew it and said: "You are upon good." (1)

Abū Ḥāzim reported Abū Hurayrah as saying:

the Messenger of Allah (P.B.U.H) looked at ʿAlī, Fāṭimah, al-Ḥasan and al-Ḥusayn, then he said: **"I will show enmity toward whom you showed enmity and I keep peace with whom you keep peace."**

[2607] ʿAqīl ibn Muḥammad related to me, al-Muʿāfā ibn Zakarīyā ibn al-Mubtlā informed us, Muḥammad ibn Jarīr related to us, Muḥammad ibn ʿImārah related to me, Ismāʿīl ibn Abān related to us, al-Sabah ibn Yaḥyā al-Muzanī related to us, al-Suddī reported Abī al-Daylam as saying:

When ʿAlī ibn al-Ḥusayn was brought as captive and he was set up on the staircase of Damascus, a man form the Syrians stood up and said: "Praise be to Allah who killed you, root you out and destroyed the head of sedition, so ʿAlī ibn al-Ḥusayn said to him: Did you recited the Qur'ān? He said: "Yes."

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(1) **[2606] The assessment of the reliability of the chain of transmitters:**
- It includes ʿAlī ibn Jadān who is weak and Shahr ibn Ḥawshab often narrated Mursal reports. In addition, It includes someone whose identity is not clear to me.

The authentication of Ḥadīth:
- It was recorded by Aḥmad in ((Al-Musnad)) 6/323, and Abū Ya'lá in ((Musnad)) 12/456.

He said: "Did you recite of Ḥā Mīm? "Yes." He replied: the Prophet said: "Did you recite." ﴿Say, ⌜O Prophet,⌝ "I do not ask you for a reward for this ⌜message⌝—only honor for ⌜our⌝ kinship."﴾ Therefore, the Prophet (P.B.U.H) He said: it refers to you?" He said: Yes. (1)

[2608] Abū al-Ḥasan al-ʿAlī al-Waṣī informed me, Aḥmad ibn ʿAlī ibn Mahdī related to us, my father related to me, ʿAlī ibn Mūsá al-Riḍā related to me, my father, Mūsá ibn Jaʿfar related to me, my father, Jaʿfar ibn Muḥammad al-Ṣādiq related to us that: the inscription of my father, Muḥammad ibn ʿAlī: I have good faith in Allah, so with His trustworthy Prophet, Alī (may Allah honor his face), and al-Ḥasan and al-Ḥusayn. (2)

[2609] Abū Muḥammad al-Qāsim al-Mawardī recited to me that Muḥammad ibn ʿAbdul Raḥman al-Zaʿfarānī recited to me that Aḥmad ibn Ibrāhīm al-Jurjānī recited to me that Mansūr al-Faqīh al-Masrī recited to me:

I love five by their love, my duties will be purified

As well as I show hostility toward whose who fought with them

Another view held that they are the descendants of ʿAbdul al-Muṭṭalib.

[2610] Abū al-ʿAbbās Sahl ibn Muḥammad ibn Saʿīd al-Marwazī (may Allah have mercy upon him) informed us, my grandfather Abū al-Ḥasan al-Maḥmūdī related to me, Abū Jaʿfar Muḥammad ibn ʿUmrān al-Arsābandī related to us, Hadiyah ibn ʿAbd al-Wahhāb related to us, Saʿd ibn ʿAbd al-Ḥamīd ibn Jaʿfar related to us, ʿAbd Allāh ibn Ziyād al-Yamāmī related to us, ʿIkrimah ibn ʿAmmār al-Yamāmī related to us, on the authority of Isḥāq ibn ʿAbdullah ibn Abī Ṭalḥah, that Anas ibn Mālik reported the Messenger of Allah (P.B.U.H) as saying: "We are the descendants of ʿAbdul Muṭṭalib, masters of

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(1) **[2607] The assessment of the reliability of the chain of transmitters:**
- Maḥmūd Shākir said about this chain of transmitters: The chain of transmitters is Hālik (very weak). See: ((Tafsīr aṭ-Ṭabarī)) 13/554 [T. Shākir].

(2) **[2608] The assessment of the reliability of the chain of transmitters:**
- Mawḍu' and Aḥmad ibn Mahdī attributed it to him, as he narrated on the authority of his father, on the authority of ʿAlī ibn Mūsá al-Riḍá, on the authority of his fathers, a Mawḍū' copy.

the people of Paradise, me, Ḥamzah, Ja'far, ʿAlī, al-Ḥasan, al-Ḥusayn and Alī (may Allah honor his face). (1)

[2611] Ya'qūb ibn al-sirrī related to us, Muḥammad ibn ʿAbdullah al-Ḥafīd related to us, ʿAbdullah ibn Aḥmad ibn ʿĀmir related to us, Abī informed us, ʿAlī ibn Mūsá al-Riḍā related to us, my father related to me, my father, Mūsá ibn Jaʿfar related to me, my father, Jaʿfar ibn Muḥammad informed me, my father al-Ḥusayn ibn ʿAlī related to us, my father ʿAlī ibn Abī Tālib (may Allah be pleased with him), that the Messenger of Allah (P.B.U.H) said:

"Paradise was forbidden for everyone who wronged my household or hurt me in my family, and whoever do a favor to someone of the descendants of ʿAbdul Muṭṭalib and he was not rewarded for it, I will reward him tomorrow when He meets me on the Day of Judgment." (2)

It was said: They are those upon them charity was unlawful and the one fifth is divided among them; they are the Banū of Hāshim, and the Banū al-Muṭṭalib who did not separate in the Jāhiliyyah or in Islam. This is proven by Allah's statement (may He be exalted and glorified}:

﴿Know that whatever spoils you take, one-fifth is for Allah and the Messenger, his close relatives……..﴾ [8: 41] and His statement:

﴿As for gains granted by Allah to His Messenger from the people of ˹other˺ lands, they are for Allah and the Messenger, his close relatives﴾ [59: 7]

He Almighty said as well; ﴿Give to close relatives their due﴾ [17: 26]

[2612] ʿAqīl ibn Muḥammad informed me, Abū al-Faraj al-Baghdādī informed us, Muḥammad ibn Jarīr related to us, Abū Kurayb related to us, Mālik ibn Ismāʿīl related to us, ʿAbd al-Salām related to us, Yazīd ibn Abī

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(1) **[2610] The assessment of the reliability of the chain of transmitters:**
- Its chain includes those I did not find, and 'Abdullah ibn Ziyād is weak.
The authentication of Ḥadīth:
- It was recorded by Ibn Mājah (4087) on the authority of Hadiyah ibn 'Abdul Wahhāb, with it, and Al-Albanī said in ((Al-Silsilah Al-Ḍa'īfah)) (4688): Mawḍu'.

(2) **[2611] The assessment of the reliability of the chain of transmitters:**
- Its chain is Mawḍū'.

Ziyād related to me, Muqsim reported ibn ʾAbbās as saying, the Ansār said: Ibn ʿAbbās, the Anṣār said: "We did so and so, as if they boasted of this, then ibn ʿAbbās or al-ʿAbbas: the transmitter was doubtful of about the name, said: We have the virtue over you. (1)

When the Messenger of Allah (P.B.U.H) was informed about that, said:

"O, the assembly of Anṣār! Didn't I find you astray, and then Allah guided you on the Right Path through me?"

They said: **"Yes, O Messenger of Allah." Then he said: "What stops from answering the Messenger of Allah?"** They said: **"What are we supposed to say?"** He said: **"Why did not you say: 'Did not your people bring you out and we supported you; and did your people disappoint you and we believed in you?"**

He said: "They kept saying this until they fell down on their Knees, and said: "Our property and what all what we possess belong to Allah and His Messenger," whereupon, this verse was revealed:

﴿Say, ⌜O Prophet,⌝ "I do not ask you for a reward for this ⌜message⌝—only honor for ⌜our⌝ kinship﴾.

[2613] Al-Ḥusayn ibn Muḥammad ibn Fanjawayh informed me, Muḥammad ibn ʿAbd Allāh ibn Barzah related to us, ʿUbayd ibn Sharīk al-Bazzār related to us, Sulaymān ibn ʿAbdul Raḥman Ibn bint Shuraḥbil, Marwān ibn Muʾawiyah related to us, Yaḥyā ibn Kathīr al-Asadī related to us, on the authority of Sālih ibn Khabāb al-Fazārī, on the authority of ʿAbdullah ibn Shaddād ibn al-Hād, that al-ʿAbbās ibn ʿAbdul Muṭṭalib said: "O Messenger of Allah! How is it that Quraysh meet each other with open arms, and meet us with gloomy faces?" Hence, the Messenger of Allah (P.B.U.H) said:

"Did they do that?" They replied, "Yes," By the one who sent you with the

(1) **[2612] The assessment of the reliability of the chain of transmitters:**
- I did not find the compiler's sheikh, and Yazīd Ibn Abī Ziyād is a weak Shiite.
The authentication of Ḥadīth:
- It was recorded by Ibn Jarīr in ((Jāmiʿ al-Bayān)) 25/25, and Aṭ-Ṭabarānī in ((Al-Awsaṭ)) (3864).

truth. So He said: "By the one who sent me by truth, they will not true believer until they love you for the sake of me."(1)

Some scholars said: "This verse was abrogated, since it was revealed in Mecca while the idolaters used to hurt the Messenger of Allah (P.B.U.H), whereupon, Allah Almighty sent down this verse and commanded them to maintain good relations with the Messenger of Allah (P.B.U.H) and his relatives. Later on, when He (P.B.U.H) migrated to Medina and the Ansār honored him, supported him, Allah (Glory be to Him) would like to join him with his brothers of prophets:

﴿I do not ask you for any reward for this ˹message˺. My reward is only from the Lord of all worlds﴾ [26: 164], hence this verse was abrogated by this verse and by His statement:

﴿Say, ˹O Prophet,˺ "I do not ask you for any reward for this ˹Quran˺, nor do I pretend to be someone I am not﴾. {38: 86],

and His statement:

﴿Even though you are not asking them for a reward for this ˹Quran˺. It is only a reminder to the whole world﴾, [12: 104]

and He said as well:

{Or ˹is it because˺ you ˹O Prophet˺ are asking them for tribute? But the reward of your Lord is best, for He is the Best Provider﴾ [23: 72], and He said in another verse:

﴿Or are you asking them for a reward ˹for the message˺ so that they are overburdened by debt?﴾ [68: 46].

This view was held by ad-Ḍaḥāk ibn Muzāḥim and al-Ḥasan ibn al-Faḍl.

However, this view is not correct as what we have mentioned of the views of the commentators could not be abrogated. Moreover, there is no view held that drawing near to Allah by obeying Him and honoring the His Prophet

(1) **[2613] The assessment of the reliability of the chain of transmitters:**
- It contains Muḥammad ibn Barzah and Yaḥyá ibn Kathīr, both are weak.

(P.B.U.H) and his household is abrogated, thus, the other view appears to be more correct. Besides, this view is affirmed by the following report:

[2614] Abū Muḥammad ʿAbd Allāh ibn Ḥāmid al-Aṣbahānī informed us: Abū Muḥammad ʿAbd Allāh ibn Abī ʿAbd Allāh Muḥammad ibn ʿAlī ibn al-Ḥasan al-Balkhī, Yaʾqūb ibn Yūsuf ibn Isḥāq related to us, Muḥammad ibn Aslam aṭ-Ṭūsī related to us, Yaʿlā ibn ʿUbayd related to us, on the authority of Ismāʿīl ibn Abī Khālid, on the authority of Qays ibn Abī Ḥāzim, Jarīr ibn ʿAbd Allāh reported the Messenger of Allah (P.B.U.H) as saying:

"He who dies for the love of the family of Muhammad dies as a martyr, Verily, he who dies for the love of the family of Muhammad dies and his sins will be forgiven. Verily, he who dies for the love of the family of Muhammad dies repentant, Verily, he who dies for the love of the family of Muhammad dies as a full believer. (1)

Surely, he who dies for the love of the family of Muhammad, the angel of death, Munkar and Nakīr will give glad tidings to him with Paradise.

Indeed, whoever dies for the love of the family of Muhammad, he will be led to Paradise as the bride goes to her husband's house. Truly, for the one who dies for the love of the family of Muhammad, the two gates of Paradise will be opened for him in his grave. Indeed, for the one who dies for the love of the family of Muhammad, Allah Almighty will make visitors His grave is the angels of mercy.

truly, whoever dies loving the family of Muhammad died according to the Sunnah and the community, Verily, whoever dies hating the family of Muhammad will come on the Day of Resurrection written between his eyes despairing of Allah's mercy. Indeed, whoever dies hating the family of Muḥammad died an infidel, Verily whoever dies hating the family of Muḥammad, did not smell the scent of Paradise."

﴿Whoever earns a good deed﴾, We reward him good.

﴿We will increase it in goodness for them﴾.

(1) **[2614] The assessment of the reliability of the chain of transmitters:**
- Its narrators are trustworthy, except for the compiler's sheikh, no Jarḥ or Taʾdīl was raised about him, and the sheikh of his sheikh was impugned.

[2615] Ibn Fanjawayh informed me, Ibn Ḥabash related to us, Abū al-Qāsim ibn al-Faḍl related to us, ʿAlī ibn al-Ḥusayn related to us, Ismāʿīl ibn Mūsá related to us, Al-Ḥakam ibn Ẓuhayr, on the authority of as-Suddī, Abū Mālik reported Ibn ʿAbbās as commenting on Allah's statement:

{Whoever earns a good deed, We will increase it in goodness for them},

It denotes the love of Muhammad's (P.B.U.H) family. (1)

Qur'ān 42: 24: ﴿Or do they say﴾, refers to the polytheist of Quraysh

﴿"He has fabricated a lie about Allah!"? ⌜If you had,⌝ Allah would have sealed your heart﴾,

Mujāhid said: He strengthens to their hearts, to patience so that their harm will not be difficult for you.

Qatādah said: It means that He will seal upon your heart and make you forget the Qur'an, so tell them that if he had fabricated upon Allah, he would have done with him what he told in this verse.

Then He (may He be glorified}, resumed speech:

﴿And Allah will wipe out falsehood﴾.

As-Suddī said: The verse has anastrophe. It implies: Allah erases falsehood. So "wāw" was omitted from it in the Qur'ān, and it is in stands in a place of nominative, as It was omitted from their saying:

﴿And humans ⌜swiftly⌝ pray for evil﴾ [17:11]

And His statement:

﴿We will call the wardens of Hell﴾ [96: 18]

﴿He certainly knows best what is ⌜hidden⌝ in the heart﴾ so He confirms it.

﴿He certainly knows best what is hidden in the heart﴾

Ibn ʿAbbās said:

"When the Almighty's statement: {Say: I do not ask you for any reward

(1) **[2615] The assessment of the reliability of the chain of transmitters:**
- It is very weak, and its blemish is Al-Ḥakam ibn Ẓahīr who is Matrūk.

for it﴾, was revealed, some people found it difficult to themselves, and they said: He only wants to recommend us towards his relatives after him. Then they went out,

Gabriel, peace be upon him, then came down and told the Prophet (P.B.U.H) about what they had said: accordingly, this verse was revealed, hence the people said: "O Messenger of Allah! We bear witness that you are truthful, so the Almighty's statement:

﴿And He it is Who accepts repentance from His servants﴾, was revealed.

Qur'ān 42: 25: ﴿He is the One Who accepts repentance from His servants and pardons ˹their˺ sins. And He knows whatever you do﴾

The scholars differed over the reality of repentance and its conditions.

[2616] Al-Imām Abū al-Qāsim al-Ḥasan ibn Muḥammad ibn Ḥabīb (may Allah have mercy on him) while I was reading to him in the year of three hundred, eighty eight of Hijrah informed us, Muḥammad ibn Sulaymān ibn Manṣūr related to us, ʿAlī Mushkān ibn Jabalah, in Sāwah related to us, ʿAbdullah ibn ʿAbd al-ʿAzīz ibn Abī Rawwād, on the authority of Ibrāhīm ibn Ṭahmān, on the authority of Abī al-Zubayr, that Jābir ibn ʿAbdullah said:

"A bedouin entered the mosque of the Messenger of Allah (P.B.U.H), and said: O Allah, I seek Your forgiveness and I turn in repentance to you in a hurry, then he uttered Takbīr.

When he finished his prayer, ʿAlī said to him: Oh this, asking forgiveness in a hurry is the repentance of liars, and your repentance needs repentance. He said: O Commander of the Faithful! What does repentance require?

Therefore, He said:

Repentance should imply six requirements:

The most important condition in Tawbah is to do it in sincerity for the sake of Allah Almighty alone.

Then, you should feel remorse over your sins and you wish you had never done it in the first place. After that, you should bring back rights to their

owners, and you should be engaged in the acts of obedience same as you get involved in disobedience. Also, you should cry over what you have neglected and what you committed of sins. (1)

[2617] I heard al-Ḥasan ibn Muḥammad, saying: I heard Ibrāhīm ibn Muḥammad ibn Yazīd saying, I heard the brother-in-law of: Muḥammad ibn ʿAlī al-Tirmidhī saying: It was said to Abū Bakr Muḥammad ibn Omar Al-Warrāq: Who is he true repentant? Then He replied: If he returns to Allah, then he observes Him, feels ashamed of Him, and fears His wrath for what he had disobeyed, and adheres to His mercy. He should do his best to please Him, and remember His Forbearance in covering his sins, at this he will burst into tears, and regrets over what he had done of sins.

He should be grateful to His Lord for what He guided him. He should listen to Allah's admonition, and keep His covenant concerning what He recommended him to do. (2)

[2618] I heard al-Ḥasan ibn Muḥammad, saying: I heard Abā Manṣūr Muḥammad ibn Muḥammad ibn Samʿān al-Mudhakkar, saying: I heard Abā Bakr ibn al-Shāh al-Ṣūfī al-Fārisī, saying: al-Ḥārith ibn Asad al-Muḥāsbabī: Who is the repentant? Whereupon, he replied: He is the one who protects himself form committing sins and hasten to the acts of obedience. Furthermore, he is the one who abandons worldly joy.

He is the one whom the righteous love, and he is the one whom was evil people fear, and he is the one who is pleased with little of the worldly pleasure and seeks; and he seeks the much actions of the Hereafter.

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(1) **[2616] The assessment of the reliability of the chain of transmitters:**
- The compiler's sheikh and the sheikh of his sheikh were impugned by Al-Ḥākim, and ʿAbdullah Ibn Abī Rawād is Munkar in Ḥadīth.

(2) **[2617] The assessment of the reliability of the chain of transmitters:**
- The compiler's sheikh was declared a liar by Al-Ḥākim, as well as it contains those whom I did not find.

Besides, he is the one whose heart will be free of everything that was insured for him and occupied with everything he was commanded to do it. (1)

As-Sarrī ibn Mughalis al-Saqaṭī stated: At-Tawbah implies:

Reflecting on self-account through submissiveness and examination of conscience through submission and compliance.

ʿAmr ibn ʿUthmān said: the essence of repentance is the reform of sustenance.

[2619] I heard Abū al-Qāsim ibn Abī Bakr al-Bābī, saying: I heard Abū Yaʾlā Ḥamzah ibn Wahb at-Ṭabarī saying: I heard al-Ḥasan ibn ʿAlawiyyah ad-Damāghānī, saying: I heard Yaḥyā ibn Muʾādh saying when he was asked about the repentant? He said: He is the one seizes his youth in obedience and he is the one who defeats Satan when he whispers to him, and he refrains from the pleasure of the world until death. (2)

Sahl bin Abdullah said: Repentance is turning from reprehensible conditions to praiseworthy conditions.

Abū al-Ḥasan al-Bawshanjī was asked: About repentance? He said: If you mention sin, you will not find its sweetness in your heart.

Rūwaym said: Repentance is to abandon sins in intention and deed, and turning to obedience in intention and deed.

[2620] I heard Abā al-Qāsim al-Ḥabībī saying: I heard Abū ʿAbdullah Muḥammad ibn ʿĀd al-Baghdādī, saying: Al-Junayd was asked: Who is the repentant?

He replied: He who repents of everything other than Allah. (3)

Shah al-Kirmānī said: Leave the world, then you are repentant, and

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(1) **[2618] The assessment of the reliability of the chain of transmitters:**
- The compiler's sheikh was declared a liar by Al-Ḥākim, and there are those whom I did not find, and those who were not mentioned with Jarḥ or Taʾdīl.

(2) **[2619] The assessment of the reliability of the chain of transmitters:**
- The compiler's sheikh and the sheikh of his sheikh, I did not find them.

(3) **[2620] The assessment of the reliability of the chain of transmitters:**
- The compiler's sheikh was lied to by Al-Ḥākim, and the sheikh of his sheikh I did not find.

oppose your desires, then you have attained you objective.

﴿And pardons evil deeds﴾ if they repent, then He Almighty wipes them out.

[2621] Abū al-Qāsim al-Ḥasan ibn Muḥammad ibn Ja'far related to us, Ja'far ibn Sawwār related to us, 'Aṭīyah ibn Baqqiyyah related to us, my father related to us, al-Zubydī related to us, on the authority of al-Zuhrī, on the authority of Sa'īd ibn al-Musayyib, Abū Hurayrah reported the Messenger of Allah (P.B.U.H) as saying:

The Messenger of Allah (P.B.U.H) said: **"Allah is happier with the repentance of His believing servant than the one who was lost and then he was guided, and the sterile who begot, and the thirsty who found water. Thereupon, whoever repents to Allah Almighty with sincere repentance, Allah will cause his keepers and the all over the worlds to forget his sins and his misdeeds."** (1)

﴿And He knows what you do﴾.

Al-'A'mash, Ḥamzah, al-Kisā'ī, and Khalaf recited it with Tā' this is the recitation of 'Abdullah and his companions, and one narration from Ḥafṣ on the authority of Āṣim. However, other reciters read it with Yā', and this is the choice of Abū 'Ubayd, arguing that it came between two statements, He said before it: ﴿from His servants﴾, and said after it:

﴿And increases their reward out of His grace﴾

Qur'ān 42: 26: ﴿He responds to those who believe and do good﴾.

Meaning: Those who believe obey their Lord, according to some views, since they attributed the verb to the believers. However, the other view held that responding is to Allah, and this is more correct as it came between two verbs belonging to Allah Almighty.

The first is His statement: {Yaqbal}, and the other is {Wazīduhum}, and the meaning of the verse is Allah responds the believers when they pray for Him. It has been said: He responds the supplication of believers for each other.

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(1) **[2621] The assessment of the reliability of the chain of transmitters:**
- Its chain includes 'Aṭiyyah ibn Baqiyyah, he was criticized.

[2622] ʿAbdullah ibn Ḥāmid al-Wazzān informed us, Makkī ibn ʿAbdān, informed us, ʿAbdullah ibn Hāshim related to us, Abū Muʾawiyah related to us, on the authority of al-ʿAʾmash, on the authority of Shaqīq ibn Salamah, that Salamah ibn Sabrah said: Muʾādh delivered a sermon to us while we were in Syria, so he said: "You are the believers and you are the people of Paradise; and by Allah I hope that captives you will take of Persia and Romans will enter Paradise, that is, when anyone of them would do a favor for you, he would say: You have done well! May Allah have mercy on you! and may Allah bless you! And Allah (Glory be to Him) says:

﴿He responds to those who believe and do good, and increases their reward out of His grace. As for the disbelievers, they will suffer a severe punishment﴾. (1)

[2623] Al-Ḥusayn ibn Muḥammad al-Thaqafī informed me, al-Faḍl ibn al-Faḍl al-Kindī related to us, Abū Aḥmad ʿAbd Allāh ibn Aḥmad al-Zaʿfarānī al-Hamadhānī related to me, Muḥammad ibn al-Ḥasan ibn Qutaybah related to us in ʿAsqālān, Muḥammad ibn Ayyūb ibn Suwayd related to us, my father related to me, on the authority of Abū Bakr al-Hudhalī, Abī Ṣāliḥ reported Ibn ʿAbbās as commenting on Allah's statement:

﴿He responds to those who believe and do good﴾,

Allah make them intercede on behalf of their brothers. (2)

﴿And increases their reward out of His grace﴾, He stated: It is concerned with the brothers of their brothers.

Qurʾān 42: 27: Allah Almighty said:

﴿Had Allah given abundant provisions to ˹all˺ His servants﴾, this verse was revealed about the people of al-Ṣuffah who longed for abundant provision and richness.

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(1) **[2622] The assessment of the reliability of the chain of transmitters:**
- His men are trustworthy, except for the compiler's sheikh, who was not mentioned with a Jarḥ or Taʾdīl.

(2) **[2623] The assessment of the reliability of the chain of transmitters:**
- Its chain is Mawḍūʿ, including Muḥammad Ibn Ayyūb who used to narrate Mawḍūʿ reports and Abū Bakr Al-Hudhalī is Matrūk.

Khabbāb ibn al-Arat said: This verse was revealed about us since we aspired to have as much wealth as that of Banū Qurayẓah, the Banū an-Naḍīr and the Banū Qaynuqā', whereupon, Allah revealed this verse:

﴿Had Allah given abundant provisions to ˹all˺ His servants﴾, meaning:

If Allah were to extend the provision for His servants, they would surely rebel in the earth.

﴿They would have certainly transgressed throughout the land﴾, meaning: They would oppress and rebel through the land. According to ibn ʿAbbās: Their transgression is their demand for status after status, mount after mount, vehicle after vehicle, and clothing after clothing.

[2624] al-Ḥusayn ibn Muḥammad ibn Ibrāhīm al-Bustānī al-Aṣbahānī informed me, Abū ʿAbd Allāh Muḥammad ibn al-ʿAbbās al-ʿUṣmī al-Harawī related to us, Muḥammad ibn ʿAlī ibn al-Ḥusayn related to us, said: I heard Aḥmad ibn Abī Ṣāliḥ al-Karābīsī, saying: I heard Naṣīr ibn Yaḥyā, saying: shaqīq ibn Ibrāhīm commented on Allah's statement:

﴿Had Allah given abundant provisions to ˹all˺ His servants, they would have certainly transgressed throughout the land﴾,

He stated: If Allah provided His servants without earning, and they abandoned seeking provision and livelihood, they would be tyrannical, oppressive, and seek corruption in the land. However, He Almighty made them preoccupied with earning and sustenance out of His mercy and gratitude. (1)

﴿But He sends down whatever He wills in perfect measure﴾, meaning: Allah distribute His provision over His creation as He wills.

Muqātil commented on Almighty's statement: ﴿But He sends down whatever He wills﴾, as saying: He makes one is poor and the other is rich.

﴿He is truly All-Aware, All-Seeing of His servants﴾.

(1) **[2624] The assessment of the reliability of the chain of transmitters:**
- It contains those whom I did not find, and those who were not mentioned with Jarḥ or Taʾdīl.

Qatādah commented on this verse: the best provision is what makes you neither oppress nor distract you.

We have been told that the Prophet (P.B.U.H) said:

"The thing that I fear most for my Ummah is the adornment of the world."

[2625] Al-Ḥusayn ibn Muḥammad ibn Fanjawayh informed us, ʿUbaydullāh ibn Muḥammad ibn Shanabah related to us, Abū Jaʿfar Muḥammad ibn ʿAbd al-Ghaffār al-Zurqānī related to us, Muḥammad ibn Yaḥyā al-Azdī related to us, Abū Ḥafṣ ʿUmar ibn Saʿīd al-Dimashqī related to me, Ṣadaqah ibn ʿAbdullah related to us, ʿAbd al-Karīm al-Jazarī related to me, on the authority of Anas ibn Mālik, the Messenger of Allah (P.B.U.H) narrated from His Lord (may He be glorified and exalted):

"Whosoever shows enmity to someone devoted to Me, I shall be at war with him. My servant draws not near to Me with anything more loved by Me than the religious duties I have enjoined upon him, and My servant continues to draw near to Me with supererogatory works so that I shall love him. When I love him I am his hearing with which he hears, his seeing with which he sees, his hand with which he strikes and his foot with which he walks. Were he to ask [something] of Me, I would surely give it to him, and were he to ask Me for refuge, I would surely grant him it. I do not hesitate about anything as much as I hesitate about [seizing] the soul of My faithful servant: he hates death and I hate hurting him." (1)

There is one of My faithful servants who asks Me the act of worship, and if I give it to him, he would be proud of it. Besides, there is one of My faithful servants who does not rectify him except sickness, so if I gave him health, he would be ruined.

Furthermore, there is among my faithful servants, whom nothing can benefit him except wealth, and if I make him poor, that will spoil him, and among My faithful servants, there is one who will be benefited only by

(1) **[2625] The assessment of the reliability of the chain of transmitters:**
- In it ʿUmar ibn Saʾīd is Matrūk, and Ṣadaqah is weak, and Muḥammad ibn ʿAbdul Ghaffār was criticized.

poverty, and if I enrich him, that will ruin him. I direct My servants with My knowledge in their hearts. I am All-Knowing, All-Aware."

Ṣadaqah said: I heard Abbān ibn Abī ʻAyyāsh reporting this hadith on the authority of Anas, then he said: Oh Allah! I am one of your faithful servants for whom only wealth is good, so do not make me poor.

Qur'ān 42: 28: ﴿He is the One Who sends down rain﴾,

It was called Ghayth as it helps people, that is, It relieves them and rectify their affairs...

Al-Aṣma'ī said: I passed by some Arab tribes while it was raining, so I asked an old man among them, how much rain came to you? She said: We have got Ghayth as much as we would like.

﴿He is the One Who sends down rain after people have given up hope, spreading out His mercy﴾, meaning, brings down rain, It is similar to Almighty's statement:

﴿He is the One Who sends the winds ushering in His mercy﴾ [7: 57]

[2626] Shu'ayb informed us, Makkī related to us, Abū al-Azhar related to us, Rawḥ related to us, Saʻīd related to us, on the authority of Qatādah, said:

"We were told that a man said to ʻUmar bin Al-Khaṭṭab, may Allah be pleased with him, 'O Commander of the faithful, no rain has come and the people are in despair.' 'Umar, may Allah be pleased with him, said, 'Rain will be sent upon you,' and he recited:

﴿He is the One Who sends down rain after people have given up hope, spreading out His mercy. He is the Guardian, the Praiseworthy﴾. [1]

(1) **[2626] The assessment of the reliability of the chain of transmitters:**
- Its men are trustworthy, except for the compiler's sheikh, Mastūr, and Abū Al-Azhar, Ṣadūq.

The authentication of Ḥadīth:
- Aṭ-Ṭabarī recorded it in ((Jāmi` al-Bayān)) 25/31 on the authority of Bishr, on the authority of Yazīd, on the authority of Sa'īd with him.
- As-Suyūṭī attributed it in ((Ad-Durr al-Manthūr)) 7/353 to ʻAbd ibn Ḥamīd, Ibn Jarīr and Ibn Al-Mundhir.

Qur'ān 42: 29-30:

﴿And among His signs is the creation of the heavens and the earth, and all living beings He dispersed throughout both. And He is Most Capable of bringing all together whenever He wills *

Whatever affliction befalls you is because of what your own hands have committed﴾, of sins and misdeeds,

﴿And He pardons much﴾, so He does not punish you for them, rather He forgives you.

The People of Medina and Syria recited it {Bimā} without Fā', like that it was written in their Muṣḥafs; and this is the choice of Abū Ḥumayd and Abū Ḥātim. However, other reciters read it with Fā', as it was written in their Muṣḥafs.

[2627] Al-Ḥusayn ibn Muḥammad al-Muqrī informed me, ʿUbayd Allāh ibn Aḥmad ibn Ya'qūb related to us, Riḍwān ibn Aḥmad related to us, Aḥmad ibn ʿAbd al-Jabbār related to us, Abū Mu'awiyah al-Ḍarīr related to us, on the authority of Ismāʿīl ibn Muslim, that al-Ḥasan said: When this verse: ﴿Whatever affliction befalls you is because of what your own hands have committed. And He pardons much﴾, was revealed, the Messenger of Allah (P.B.U.H) said:

"There is no vain quivers, nor a rod scratches, nor a disaster with a stone occurs except due to a sin committed and Allah pardons much." (1)

[2628] Ibn Fanjawayh informed us, Abū Bakr ibn Mālik al-Qaṭīʿī related to us, Bishr ibn Mūsá al-Asadī related to us, Khalaf ibn al-Walīd related to us, Marwān ibn Mu'awiyah related to us, al-Azhar ibn Rāshid al-Kāhlī informed me, on the authority of al-Khiḍr ibn al-Qwās al-ʿIjlī that Abī Sukhaylh reported ʿAlī ibn Abī Tālib (may Allah be pleased with him) as saying:

(1) **[2627] The assessment of the reliability of the chain of transmitters:**
- The Ḥadīth is Mursal, including Aḥmad ibn 'Abd al-Jabbār and Ismā'īl ibn Muslim al-Makkī, both are weak.

"Should not I tell you about the best verse in Allah's Book that the Messenger of Allah (P.B.U.H) told us about it;

﴿Whatever affliction befalls you is because of what your own hands have committed. And He pardons much﴾.

He (P.B.U.H) said: **"O 'Alī, I will explain it to you: Whatever sickness, punishment, or a trial you are afflicted with in this world, it will be due to what your hands committed; and Allah (may He be glorified), is more Generous to punish His servant again in the Hereafter, and what Allah pardoned it in the world, Allah is more Generous to punish his after He pardoned him."** (1)

[2629] It was reported from Khalaf ibn al-Walīd, on the authority of al-Mubārak ibn Faḍālah that al-Ḥasan said: We entered upon 'Imrān ibn al-Ḥusayn while he was severely complaining, a man from among us said: 'What do you feel in your sickness? Hence, 'Imrān said: My brother, do not do that, for by Allah, I love for myself what Allah loved for me. Allah Almighty said: ﴿Whatever affliction befalls you is because of what your own hands have committed. And He pardons much﴾.

This is due to what my hands committed and Allah pardons me in what is remaining. (2)

[2630] Al-Ḥusayn ibn Muḥammad ibn al-Ḥusayn informed, Mūsá ibn Muḥammad ibn 'Alī related to us, Ja'far ibn Muḥammad al-Firyābī related to us, Abū khthymh Muṣ'ab ibn Sa'īd related to us, Zuhayr ibn Mu'awiyah related to us , on the authority of Abī Isḥāq that Marrah al-Hamadānī, said:

I have seen an ulcer on the back of the palm hand of Sharīḥ, so I said:

O Abū Umayyah, what is this? So He replied:

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(1) **[2628] The assessment of the reliability of the chain of transmitters:**
- Al-Azhar is weak, and Al-Khiḍr ibn Al-Qawwās and Abū Sukhaylh, both are Majhūl.

(2) **[2629] The assessment of the reliability of the chain of transmitters:**
- Its men are trustworthy, except for Al-Mubārak ibn Faḍālah, who is Ṣadūq.

﴿Whatever affliction befalls you is because of what your own hands have committed. And He pardons much﴾. (1)

[2631] Abū ʿAbd Allāh ibn Fanjawayh al-Daynawayrī , Abū Bakr ibn Mālik al-Qaṭīʿī relate us, ʿAbdullah ibn Aḥmad ibn Ḥanbal related to us, Ibrāhīm ibn al-Ḥasan al-Bāhilī, that is, al-Muqrī' related to me, Ḥammād ibn Zayd Abū Ismāʿīl, ʿAwn that Muḥammad ibn Sīrīn as saying: When he was incurred with debt, he was grieved for this, then he said: I know why I am distressed, it is due to a sin I had committed it forty years ago." (2)

[2632] Ibn Fanjawayh informed me, Mūsá ibn Muḥammad related to us, Abū Bishr Aḥmad ibn Bashīr al-Ṭayālisī related to us, some of our companions related to us, on the authority of Aḥmad ibn al-Ḥawwārī that: It was said to Abī Sulaymān al-Dārānī: What is the matter with the wise men, they pardoned those who offended the? He said: Because they realized that Allah tested them with what they committed of sin, as Allah Almighty said:

﴿Whatever affliction befalls you is because of what your own hands have committed﴾. (3)

[2633] Ibn Fanjawayh informed me, Muḥammad ibn ʿAbd Allāh ibn Barzah related to us, Ismāʿīl ibn Isḥāq al-Qāḍī related to us, ʿĀṣim ibn ʿAlī related to us, Layth ibn Saʿd related to us, on the authority of Yazīd ibn Abī Ḥabīb, on the authority of Saʿd ibn Sinān, Anas ibn Mālik reported the Messenger of Allah as saying:

"When Allah has a good purpose towards His servant He gives him punishment beforehand in this world, but when He has an evil purpose towards His servant He refrains from dealing with his sin till He takes from him full payment for it on the day of resurrection." (4)

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(1) **[2630] The assessment of the reliability of the chain of transmitters:**
- It includes someone I did not find, and Zuhayr ibn Muʾāwiyah heard from Abū Isḥāq As-Sabiʾī after his got confused.

(2) **[2631] The assessment of the reliability of the chain of transmitters:**
- His men are trustworthy.

(3) **[2632] The assessment of the reliability of the chain of transmitters:**
- It has an unknown narrator, and there is someone I could not find.

(4) **[2633] The assessment of the reliability of the chain of transmitters:**
- It includes Muḥammad ibn ʿAbdullah ibn Barzah, his affair was not praised.

‘Ikrimah said: There is no one afflicted with a calamity or more than it, except due to a sin which Allah would not forgive him except with it, or a high rank which he could not reach it except with it.

[2634] Abū ‘Uthmān Sa‘īd ibn Muḥammad ibn Muḥammad informed me; Abū Isḥāq Ibrāhīm ibn Rājā related to us, al-Ḥasan ibn Sufyān related to us, Abū Bakr ibn Abī Shaybah related to us, Wakī‘ related to us, that Ibn Abī Rawwād reported al-Ḍaḥāk as saying:

“No man would learn the Qur’ān then forgot it except due to a misdeed he committed, then he recited:

﴿Whatever affliction befalls you is because of what your own hands have committed﴾, then he said: There is no disaster greater than forgetting the Qur’ān. (1)

Al-Ḥasan commented on this verse as saying: It refers to the Penalties.

Qur’ān 42: 31: ﴿You can never escape ⌜Him⌝ on earth, nor do you have any protector or helper besides Allah﴾.

Qur’ān 42: 31: ﴿And among His signs are the ships like mountains ⌜sailing⌝ in the sea﴾,

Meaning: One of Allah’s signs is the ships that sail in the sea with His permission, It is similar to His statement: {Glory be to Him):

﴿We carried you in the floating Ark ⌜with Noah﴾ [69: 11]

Allah tells us that another sign of His great power and dominion is the fact that He has subjugated the sea so that ships may sail in it by His command, so they sail in the sea like mountains.

Mujāhid said: It is like the palaces, the singular of it is ‘Alam.

According to al-Khalīl ibn Aḥmad: the Term ‘’Alam,’ is used by the Arabs to refer to everything elevated from the earth.

Al-Khansā’ said in lamentation of her brother Ṣakhr:

(1) **[2634] The assessment of the reliability of the chain of transmitters:**
- Its chain includes Ibn Abī Rawād, perhaps he has delusions.

Indeed, Ṣakhr is a pattern by which the rightly guided would take him as an example

He looks like the mountain, which fie looks on top of it.

Qur'ān 42: 33: ﴿If He wills, He can calm the wind, leaving the ships motionless on the water﴾,

Meaning: If Allah wills, the can calm the wind, leaving ships motionless on the surface of the water.

﴿Surely in this are signs for whoever is steadfast, grateful﴾.

Qur'ān 42: 34: ﴿Or He can wreck the ships﴾, i.e. destroy them,

﴿For what the people have committed—though He forgives much﴾,

because of the sins of the people on board.

{Though He forgives much}, namely, Allah (Almighty) pardons much of their sins.

Qur'ān 42: 35: ﴿So those who dispute about Our signs may know that they have no refuge﴾, the people of Medina and Syria recited it in nominative as resumption, such as that is of Surat Barā'ah:

﴿And Allah pardons whoever He wills﴾ [9:15]

However, other reciters read it in accusative, similar to the other verse:

﴿Do you think you will enter Paradise without Allah proving which of you ˹truly˺ struggled ˹for His cause˺ and patiently endured?﴾ [3: 142]

It was turned from jussive case to accusative so that Jussive may not be repeated; it is like the saying of An-Nānbighah:

If Abū Qābūs be ruined, the elite of people

and the Holy House will be ruined

the other poet composed:

Do not forbid a character and do it

It is a shame on you if you do that

﴿So those who dispute about Our signs may know that they have no refuge﴾, means, they cannot be no means escape from Allah's punishment.

Qur'ān 42: 36: ﴿Whatever ˹pleasure˺ you have been given is ˹no more than a fleeting˺ enjoyment of this worldly life﴾,

means, no matter what you achieve and amass, do not be deceived by it, for it is only the enjoyment of this life.

﴿But what is with Allah﴾ of reward,

﴿Is far better and more lasting for those who believe and put their trust in their Lord﴾.

Qur'ān 42: 37: ﴿Who avoid major sins and shameful deeds, and forgive when angered﴾

Yaḥyā, Ḥamzah, al-Kisā'ī and Khalaf recited it {Kabīr} in singular form, here and in the position of Surat an-Najm. They explained it with Polytheism. However, other reciters read it {Kabā'ir} in plural form in the two surahs. We have previously mentioned the different views of scholars over the meanings of al-Kab'īr (major sins) and al-Fawa'ḥīsh (shameful deeds). According to as-Suddī: It refers to adultery, while Muqātil said: It is the crimes that require penalties.

﴿And forgive when angered﴾, and when they get angry, they forgive.

Qur'ān 42: 38: ﴿Who respond to their Lord, establish prayer, conduct their affairs by mutual consultation, and donate from what We have provided for them﴾

It was said that this verse has been revealed about Abū Bakr aṣ-Ṣiddīq when some people blamed him for spending all his money in the cause of Allah and when he was reviled and remained patient.

[2635] Ibn Fanjawayh informed me, Ibn Shanabah related to us, Isḥāq ibn Ṣadaqah related to us, ʿAbdullah ibn Hāshim related to us, Sayf ibn ʿUmar related to us, on the authority of ʿAṭīyah, Abī Ayyūb reported ʿAlī as saying: Once, Abū Bakr earned some money, then he gave it all in charity for the

sake of Allah, but Muslims blamed him and disbelievers condemned him, whereupon, Allah Almighty revealed:

﴿Whatever ˹pleasure˺ you have been given is ˹no more than a fleeting˺ enjoyment of this worldly life﴾, up to His statement:

﴿But what is with Allah is far better and more lasting for those who believe and put their trust in their Lord﴾, it was revealed about Abū Bakr (may Allah be pleased with him) in particular and about all Muslims in general. (1)

Qur'ān 42: 39: ﴿And who enforce justice when wronged﴾,

Meaning: When they exposed to oppression, they avenge of those who wronged them without oppression.

Muqātil said: This verse was revealed about the injured who retaliated upon the one who wounded him.

Ibrāhīm commented on this verse: The companions would not like to be dealt with humiliation, though when they have the chance to take revenge, they would forgive.

Qur'ān 42: 40: Allah Almighty said:

﴿The reward of an evil deed is its equivalent. But whoever pardons and seeks reconciliation, then their reward is with Allah. He certainly does not like the wrongdoers﴾,

The penalty is named after the Say'ah, even if it is not so, because they are similar in the form. Ibn Abī Najīh said: It is to answer the one who said the malicious word with the same, and if he says: May Allah disgrace you! He reply him: May Allah disgrace you!

Al-Suddī said: If he curses you with an insult, then curse him with the same insult without transgression.

[2636] Ibn Fanjawayh informed me, Ibn Ḥabash related to us, Abū al-Qāsim ibn al-Faḍl related to us, ʿAlī ibn al-Ḥusayn related to us, Muḥammad

(1) **[2635] The assessment of the reliability of the chain of transmitters:**
- It includes Sayf ibn ʿUmar and Isḥāq ibn Ṣadaqah, both are weak.

ibn Yaḥyā ibn Abī ʻUmar related to us, Sufyān ibn ʻUyaynah said: I said to Sufyān al-Thawrī: What do you think of Allah's statement:

﴿The reward of an evil deed is its equivalent﴾,

He said: If a man insults you and you insult him, and if he does something wrong to you, you do the same to him. I did not find any answer with him, so I asked Hishām ibn Ḥujayr about this verse, and he said: If someone is wounded, you should take revenge from the one who wounded you, and it has nothing to do with insult. (1)

Sufyān said: Ibn Shubrumah used to say: There is no one in Mecca like Hishām ibn Ḥujayr.

﴿So whoever pardons﴾ will not take revenge. I

Ibn Abbas said: Whoever abandons retribution.

Muqātil said: The reward of an evil deed is its equivalent. But whoever pardons and seeks reconciliation, then Allah will reward him. He certainly does not like the wrongdoers.

﴿But whoever pardons and seeks reconciliation﴾, Muqātil said: pardon lies in the righteous deeds, ﴿then their reward with Allah﴾.

[2637] Al-Ḥusayn ibn Muḥammad ibn ʻAbd Allāh al-ʻAdl informed me, Muḥammad ibn al-Ḥasan ibn Bishr related to us, Abū al-ʻAbbās Muḥammad ibn Jaʻfar ibn Malās al-Dimashqī related to us, Abū ʻAbd al-Malik Aḥmad ibn Ibrāhīm ibn Bisr al-Qurashī related to us, Zuhayr ibn ʻAbbād al-Ruʾāsī related to us, Sufyān ibn ʻUyaynah related to us, on the authority of ʻAmr ibn Dinār, ibn ʻAbbās reported the Prophet (P.B.U.H) as saying:

"When the Day of Judgment comes, a crier will proclaim: Whoever has a reward for Allah, let him set up, then a lot of people will set up, then he will say: How dare you to Allah! Then they will say: We are those who pardoned those who wronged us, and this is Allah's Almighty statement:

(1) **[2636] The assessment of the reliability of the chain of transmitters:**
- It includes Ibn Abī ʻUmar, it is said: He was heedless.

﴿But whoever pardons and seeks reconciliation, then their reward is with Allah﴾, thereupon, it will be said to them:

"Enter Paradise with Allah's permission." (1)

﴿He certainly does not like the wrongdoers﴾, ibn 'Abbās said: It implies those who start with oppression.

Qur'ān 42: 41: ﴿There is no blame on those who enforce justice after being wronged﴾, they are not sinful.

Qur'ān 42: 42: ﴿Blame is only on those who wrong people﴾, means, those who initiate wrongful actions against others,

﴿And transgress in the land unjustly. It is they who will suffer a painful punishment﴾

Qur'ān 42: 43: ﴿And whoever endures patiently and forgives—surely this is a resolve to aspire to﴾, that is to say, one of the things enjoined by Allah," i.e., good actions for which there will be a great reward and much praise.

Qur'ān 42: 44: ﴿And whoever Allah leaves to stray will have no guide after Him﴾, whoever Allah sends him astray; no one can guide him or prevent him from Allah's punishment.

﴿You will see the wrongdoers﴾, refers to the disbelievers,

﴿When they face the torment, pleading, "Is there any way back ˹to the world˺?"﴾, means humiliating and submissive.

﴿Then they see the punishment, saying, "Is there for return [to the former world] anyway?﴾, in a humiliated manner.

This view was held by ibn 'Abbās and Mujāhid, while Qatādah, as-Suddī and al-Quradhī stated: They will steal glances, because they will be afraid of it.

the linguists differed over the explanation of this verse; so Yūnus said: {Min} has the meaning of Baa', it metaphorically states that they will steal glances, fully humbled out of disgrace.

(1) **[2637] The assessment of the reliability of the chain of transmitters:**
- Its chain contains Muḥammad ibn Al-Ḥasan ibn Bishr, he was not mentioned with a Jarḥ or Ta'dīl.

Al-Akhfash said: aṭ-Ṭarf refers to the eye, namely: they look out of a humble eye.

According to another view: Allah Almighty said:

﴿With a stealthy glance﴾ because he does not open his eyes, but rather looks at some of it, still others said it means: They look at the fire with their hearts because they will be gathered blind, so looking with the heart is hidden.

Qur'ān 41: 46: ﴿And the believers will say, "The ˹true˺ losers are those who have lost themselves and their families on Judgment Day﴾, means: Whoever Allah sends him astray, he will neither be guided to the truth in the world, nor will he reach Paradise in the Hereafter.

Qur'ān 42: 47: ﴿Respond to your Lord﴾, with faith and obedience.

﴿Before the coming of a Day from Allah that cannot be averted. There will be no refuge for you then, nor ˹grounds for˺ denial ˹of sins﴾

Meaning, you will have neither a stronghold, nor someone who help you on that Day.

Qur'ān 42: 48-49: ﴿But if they turn away, We have not sent you ˹O Prophet˺ as a keeper over them. Your duty is only to deliver ˹the message˺. And indeed, when We let someone taste a mercy from Us, they become prideful ˹because˺ of it. But when afflicted with evil because of what their hands have done, then one becomes totally ungrateful.*

To Allah ˹alone˺ belongs the kingdom of the heavens and the earth. He creates whatever He wills. He blesses whoever He wills with daughters﴾, so he will not be given sons.

﴿And blesses whoever He wills with sons﴾,

[2638] Al-Ḥusayn ibn Muḥammad informed me, al-Faḍl ibn al-Faḍl al-Kindī related to us, Muḥammad ibn al-Ḥasan ibn al-Faraj related to us, Aḥmad ibn al-Khalīl al-Qawmasy related to us, Muslim ibn Ibrāhīm related to us, Ḥakīm ibn khudhām Abū Samīr, on the authority of Makḥūl, Wāthilah ibn al-Asqa' reported the Messenger of Allah (P.B.U.H) as saying:

"Indeed, one of the good omen for women to give birth to a female then to give birth to a male, since Allah Almighty said:

﴿He creates whatever He wills. He blesses whoever He wills with daughters﴾, thus females were mentioned before males. (1)

﴿And blesses whoever He wills with sons﴾, meaning,

He Almighty gives to whom He wills males.

Qur'ān 42: 50: ﴿Or grants both, sons and daughters﴾ so He gives him both males and females. The Arabs used to say: I paired my camels and I paired the young with the old, namely, I joined them together.

﴿To whoever He wills˹, and leaves whoever He wills infertile. He is indeed All-Knowing, Most Capable﴾

[2639] Ibn Fanjawayh informed us, Ṭalḥah and ʿUbaydullah related to us, ibn Mujāhid related to us, al-Ḥasan ibn al-ʿAbbās related to us, Sahl ibn ʿUthmān related to us, ʿAbdullah related to us, on the authority of Ismāʾīl ibn Salmān, that Ibn al-Ḥanafīyah commented on Allah's statement:

﴿Or grants both, sons and daughters, ˹to whoever He wills﴾, as saying:

It refers to twins. (2)

﴿And leaves whoever He wills infertile﴾, and some are not given either sons or daughters.

[2640] Al-Ḥusayn ibn Muḥammad ibn al-Ḥusayn informed us, Mukhallad ibn Jaʿfar related to us, al-Ḥasan ibn ʿal-lūīyah related to us, Ismāʿīl ibn ʿĪsá related to us, Isḥāq ibn Bishr stated regarding to Allah's statement:

﴿He blesses whoever He wills with daughters, and blesses whoever He wills with sons, or grants both, sons and daughters, ˹to whoever He wills˺,

(1) **[2638] The assessment of the reliability of the chain of transmitters:**
- It has Aḥmad ibn Al-Khalil. He is accused of lying, and Ḥakīm ibn Khudhām who is Matrūk.

(2) **[2639] The assessment of the reliability of the chain of transmitters:**
- It contains Ṭalḥah ibn Muḥammad and Ismāʾīl ibn Salmā, both are weak, and Dinar ibn ʿUmar was accused of being Rafiḍī.

and leaves whoever He wills infertile﴾, it was revealed about the Prophets, then it became general.

﴿He bestows female upon whom He wills﴾, refers to Lūt (Peace be upon him),

﴿And bestows male upon whom He wills﴾, like Ibrahim Al-Khalil (Peace be upon him), who did not have any daughters."

﴿Or He bestows both males and females﴾, means, He gives to whomever He wills males and females, sons and daughters, like Muhammad (P.B.U.H).

﴿And He renders barren whom He wills﴾, Like Yaḥyā and ʿIsa (peace be upon them). (1)

﴿He is indeed All-Knowing, Most Capable﴾.

[2641] Abū Muḥammad al-Ḥasan ibn Aḥmad ibn Muḥammad ibn al-Ḥasan al-Makhladī related to us through dictation, Abū Nuʿaym ʿAbd al-Malik ibn Muḥammad ibn ʿAdī related to us, ʿAmmār ibn Rajāʾ and ʿAlī ibn Sahl ibn al-Mughīrah related to us, ʿAlī ibn al-Ḥasan ibn Shaqīq related to us.

[2642] Ibn Fanjawayh informed us, ʿAbd Allāh ibn Yūsuf related to us, Ibn Wahb related to us, Ibrāhīm ibn Saʿīd related to us, ʿAlī ibn al-Ḥasan ibn shaqīq related to us, Abū Ḥamzah al-Sukkarī al-Ṣāyigh Marwazī related to us, on the authority of Ḥammād ibn Abī Sulaymān, on the authority of Ibrāhīm al-Nakhʿī, on the authority of al-Aswad that ʿĀʾishah reported Allah's Messenger (P.B.U.H) as saying:

"Your children are Allah's gift to you." (2)

﴿He blesses whoever He wills with daughters, and blesses whoever He wills with sons﴾ and their property is yours if you need it."

ʿAlī ibn al-Ḥasan said: Yaḥyā ibn Maʾīn asked me about this ḥadīth.

Qur'ān 42: 51: Allah Almighty said:

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(1) **[2640] The assessment of the reliability of the chain of transmitters:**
- Isḥāq ibn Bishr, the owner of the tradition, is a liar.

(2) **[2641 - 2642] The assessment of the reliability of the chain of transmitters:**
- It was narrated by the compiler from two ways, the first way its narrators are trustworthy except for Ḥammād Ibn Abī Sulaymān Ṣādūq, and the second way in which Ibn Wahb is accused of lying and fabrication.

﴿It is not ˹possible˺ for a human being to have Allah communicate with them, except through inspiration, or from behind a veil, or by sending a messenger-angel to reveal whatever He wills by His permission. He is surely Most High, All-Wise﴾.

The Jews said to the Prophet (P.B.U.H): "Why do not you speak to Allah and speak to Him as Moses did? We will not believe in you until you do that. "Thereupon, he (P.B.U.H) said: "Moses did not look at Allah," thus, Allah Almighty revealed this verse:

﴿It is not ˹possible˺ for a human being to have Allah communicate with them, except through inspiration﴾, He reveals to him as He wills, either by inspiration or in a dream.

﴿Or from behind a veil﴾, so that he would listen to Allah's words, but could not see Him, as He Almighty spoke to Moses, peace be upon him.

﴿Or sends a messenger}, out of His angels, such as Gabriel or others.

﴿And He reveals﴾ to Him {by His permission, whatever He wills}.

Shaybah, Nāfīh, and Hishām recited {Aw Yursilu} in nominative of Lām by initiation,﴿so He reveals﴾ by Sukūn of Yā', while other reciters read it with Fatḥah of Lām and Yā', by conjugation on the place of al-Waḥī (revelation)

It means; it is not for a human being that Allah speaks to him unless he reveals to him or send him.

﴿He is surely Most High, All-Wise﴾.

Qur'ān 42: 52: Allah Almighty said:

﴿And so We have sent to you ˹O Prophet˺ a revelation by Our command﴾, as We have revealed to all of our messengers, we revealed to you.

Al-Ḥasan said: Rawḥ refers to mercy, whereas Ibn 'Abbās said: It means Prophecy.

Al-Suddī stated: It refers to revelation, while al-Kalbī said: It means a Book. Rabī' stated: It refers to Gabriel.

Mālik ibn Dinār: It refers to the Qur'an, and he used to say: O companions of the Qur'an, what did the Qur'an plant in your hearts, for the Qur'an is the spring of hearts just as rain is the spring of the earth.

﴿You did not know﴾ before revelation.

﴿What is the book or faith﴾ means the laws and milestones of faith.

Abū al-ʿĀliyah said: It means the call to faith, and al-Hassan ibn al-Faḍl said: the people of faith is referred to those who believed and those who did not.

Muḥammad ibn Isḥāq ibn Khuzaymah said: Faith in this place refers to prayer. It is proven by the Almighty's statement:

{And Allah would never discount your ˹previous acts of˺ faith﴾ [2: 143]

{But We have made it a light, by which We guide whoever We will of Our servants. And you are truly leading ˹all˺ to the Straight Path}, possessive pronoun was used in singular form, though they are two, the Book and

Faith, because is more commonly used, such as when you say: I like you when you go back and forth.

Ibn Abbas said: {but we made it} to mean faith, and Al-Suddī said: to mean the Qur'an.

﴿A light with which We guide whom We will of Our servants, and that You guide﴾ to guide people and pray for them.

﴿To a straight path﴾.

Qur'ān 42: 53: ﴿the Path of Allah, to Whom belongs whatever is in the heavens and whatever is on the earth﴾.

[2643] ʿAbdullah ibn Ḥāmid al-Wazzān informed us, Aḥmad ibn Muḥammad ibn Shādhān related to us, Ji'awyah ibn Muhammad related us, Sālih ibn Muḥammad related to us, he said: I heard Abū Ma'shar reporting, on the authority of Sahl ibn Abī al-Ja'd or others, he said: a copy of the Qur'ān was burnt, and nothing remained except His statement:

﴿Surely to Allah all matters will return ˹for judgment﴾

Also, a copy of the Qur'ān drowned, so everything was wiped out except for His statement: ﴿Surely to Allah all matters will return ˹for judgment﴾. (1)

(1) **[2643] The assessment of the reliability of the chain of transmitters:**
- It includes Ṣāliḥ ibn Muḥammad, Mutaham Ṣāqiṭ, as well as it contains someone I could not find.

Surat Az-Zukhruf
(The Ornaments of Gold)

Surat Az-Zukhruf was revealed in Mecca; it consists of three thousand four hundred letters, eight hundred and thirty-three words, and eighty-nine verses. (1)

[2644] Ibn al-Muqrī informed me, Ibn Maṭar informed us, Ibn sharīk related to us, Ibn Yūnus related to us, Sallām ibn Salīm related to us, Hārūn ibn Kathīr ibn Kathīr, on the authority of Zayd ibn Aslam, on the authority of his father, on the authority of Abū Umāmh, Ubayy ibn Ka'b (may Allah be pleased with him) reported the Messenger of Allah (P.B.U.H) as saying:

"Whoever recites Surah Az-Zukhruf will be among those who will be told on the Day of Resurrection: O My servants, there is no fear for you today, nor will you grieve. Enter Paradise without reckoning." (2)

Allah Almighty said:

In the Name of Allah, the Most Gracious, the Most Merciful

Qur'ān 41: 1-ū: ﴿Ḥā, Mīm.* By the clear Book!* Certainly, We have made it a Quran in Arabic﴾

(1) Ibn al-Jawzī and Al-Qurṭubī mentioned that it is Meccan by consensus, and Muqātil he said except for his saying: { Ask ˹the followers of˺ the messengers that We already sent before you} [Qur'ān 43: 45], See: ((Zād al-Masīr)) by Ibn al-Jawzī 7/301, and ((Al-Jāmi li Aḥkām al-Qur'ān) Al-Qurṭubī 16/61, and among those who mentioned that it was revealed in Mecca, al-Wāḥidī in ((Al-Waṣīt)) 4/63, and Ibn ʿAṭiyyah in ((Al-Muḥarrar Al-Wajīz)) 13/196, and Ibn Kathīr in his ((Tafsīr)) 7/145. So did As-Suyūṭī in ((Ad-Durr)) 5/714: Ibn Mardawayh reported on the authority of Ibn ʿAbbās, may Allah be pleased with him, that he said: Surat Ḥ Mīm Az-Zukhruf was revealed in Mecca.

(2) **[2644] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters is very weak, and the Ḥadīth is Mawḍūʾ, and it has been discussed several times before.

Meaning: We revealed it, named it, clarified it, and described it, such as His saying, Glory be to Him:

﴿Allah has never ordained the ˹so-called˺ baḥîrah﴾ [5: 103]

And His statement, Glory be to Him:

﴿Still they have labelled the angels, who are servants of the Most Compassionate, as female﴾ [43: 19]

And He (may He be exalted) said as well:

﴿Who ˹now˺ accept parts of the Quran, rejecting others﴾ [15: 91]

﴿Do you ˹pagans˺ consider providing the pilgrims with water……﴾[9:19]; Ja'ala (made) in all the previous places denotes the sense of description and naming, impossible for it to be in the sense of creation.

﴿So perhaps you will understand﴾.

Qur'ān 43: 4: ﴿And indeed, it is—in the Master Record with Us—highly esteemed, rich in wisdom﴾

Refers to Al-Lawh Al-Mahfouz (the Preserved Tablet), that the Qur'ān was transcribed out it.

Qatādah said: Umm al-Khiṭāb refers to the origin of the Book.

[2645] ʿAbd Allāh ibn Ḥāmid al-Wazzān informed us, Makkī ibn ʿAbdān, ʿAbdullah ibn Hāshim ibn Ḥayyān related to us, Yaḥyā ibn Saʿīd al-Qaṭṭān related to us, Hishām al-Dastwā'ī related to us, al-Qāsim ibn Abī Bazzah related to me, ʿUrwah ibn ʿĀmir al-Qurashī related to m, said: I heard Ibn ʿAbbās (may Allah be pleased with both of them), saying:

The first thing that Allah Almighty created was the pen, so He commanded it to write what He wanted to create, so the book is with Him, then he recited:

﴿And indeed, it is—in the Master Record with Us—highly esteemed, rich in wisdom﴾ (1)

(1) **[2645] The assessment of the reliability of the chain of transmitters:**
- Its narrators are trustworthy, except for the compiler's sheikh, no Jarḥ or Ta'dīl was raised about him.

Qur'ān 43: 5: Allah (may He be glorified and exalted) said:

﴿Should We then turn the ⌜Quranic⌝ Reminder away from you ⌜simply⌝ because you have been a transgressing people?﴾

They differed over what does it means:

Some scholars said: Should We protect you from punishment, and withhold it, and turn away from you, and leave you, so that we do not punish you for your disbelief? This is the view of Mujāhid and as-Suddī. However, al-'Awfī reported ibn 'Abbās (may Allah be pleased with both of them) as saying: "You think that Allah will pardon you and you did not carry out His Commands."

Others said: Shall We stop revealing the Qur'ān because you did not believe in it, so We do not reveal it nor repeat it to you. This is the view adopted by Qatādah and Ibn Zayd.

Qatādah said, "By Allah, if this Qur'an had been taken away when the first generations of this Ummah rejected it, they would have been doomed, but Allah by His mercy persisted in sending it and calling them to it for twenty years, or for as long as He willed."

Al-Kalbī said: You think that we created you in vain without commandments or prohibitions.

Al-Kisā'ī said: Should I roll it up, so you would neither be called to it nor would you admonished by it.

This is one of the eloquence of the Qur'ān, as the Arabs used to say for the one who abstains from something and turns away from it: Ḍaraba 'Anhu Sāfḥan (turn away from it).

{'An Kuntum} the people of Madinah and Kūfah except for Āṣim recited it {'An} with Kasrah of Alif, on the meaning of (if),

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The authentication of Ḥadīth:

- It was recorded by Aṭ-Ṭabarī in his ((Tafsīr)) 25/48, and As-Suyūṭī attributed it in ((Al-Durr)) 5/714 to Ibn Abī Ḥātim, and Ibn Abī 'Aṣim recorded it in ((Al-Sunnah)) with a brief narration, on the authority of Ibn 'Abbās, with a chain of transmitters 1/50.

as He (Glory be to Him) said:

﴿……and give up outstanding interest if you are ˹true˺ believers﴾ [2: 278]

And His statement (may He be glorified and exalted):

﴿While they wish to remain chaste﴾ [24: 33]

Other reciters read it with Fatḥah, to denote {La'nna Kuntum}, referring to the meaning of the past, like when you see: I curse you if you deprive me. Abū 'Ubayd said: accusative is more favored to me, since Allah Almighty blamed them for what they committed it and He had known it before they did it.

﴿Simply˺ because you have been a transgressing people?﴾, refers to the polytheists who transgress the limits of Allah (may He be exalted).

Qur'ān 43: 6: ﴿Imagine˺ how many prophets We sent to those ˹destroyed˺ before!﴾, meaning: How many a Prophet have We sent amongst the men of old.

Qur'ān 43: 7: Then Allah consoles His Prophet (P.B.U.H) for the disbelief of his people, and commands him to bear it with patience.

﴿And never came there a Prophet to them but they used to mock at him﴾, means, they disbelieved and mocked him.

Qur'ān 43: 8: ﴿So We destroyed those who were far mightier than these ˹Meccans﴾, meaning: they were stronger than the people of Mecca.

﴿The examples of ˹their˺ predecessors have ˹already˺ been related﴾,

Meaning: Their way of life, description and their punishment.

Qur'ān 43: 9-11: Allah (may He be glorified) said:

﴿If you ask them ˹O Prophet˺ who created the heavens and the earth, they will certainly say, "The Almighty, All-Knowing did."* ˹He is the One˺ Who has laid out the earth for you, and set in it pathways for you so that you may find your way.* And ˹He is the One˺ Who sends down rain from the sky in perfect measure﴾,

Meaning: We send down rain according to what is sufficient for your crops, fruits and drinking water for yourselves and your cattle.

﴿With which We give life to a lifeless land﴾, meaning: As We bring life to the lifeless land,

﴿And so will you be brought forth ˹from the grave﴾,

so you will be resurrected out of your graves.

Qur'ān 43: 12-13: ﴿And ˹He is the One˺ Who created all ˹things in˺ pairs, and made for you ships and animals to ride﴾, referring to all pairs.

* so that you may sit firmly on their backs, and remember your Lord's blessings once you are settled on them, saying, "Glory be to the One Who has subjected these for us, for we could have never done so ˹on our own﴾.

The possessive pronoun Hā' is referred to masculine as it traces back to {Mā}. Al-Farrā' said: the 'Backs' was used in singular form as it implies plural, such as the army, the soldiers, the horses, as well as the other nouns of races.

﴿And remember your Lord's blessings once you are settled on them, saying, "Glory be to the One Who has subjected these for us﴾,

means, if it were not for the fact that Allah has subjugated these things to us, we could never have done this by our own strength.

﴿For we could have never done so ˹on our own﴾, meaning: It is beyond our ability to do so. The word Muqarranīn is derived from al-Qirān, namely, It is not possible for us to do it in ourselves.

Qur'ān 43: 14: ﴿And surely to our Lord we will ˹all˺ return﴾.

Meaning, 'We will return to Him after our death, and our ultimate destination is with Him.

[2646] Ibn Fanjawayh al-Daynawayrī informed, Sa'd ibn Muḥammad ibn Isḥāq al-Ṣayrafī related to us, Muḥammad ibn 'Uthmān ibn Abī Shaybah related to us, Muḥammad ibn 'Umrān ibn Abī Laylā related to us, Abī, from Ibn Abī Laylá related to us, on the authority of Al-Ḥakam, on the authority of 'Alī ibn Rabī'ah, on the authority of 'Alī ibn Rabī'ah, that Alī (may Allah be pleased with him) said: Whenever Allah's Messenger (P.B.U.H) mounted his camel while setting out in a journey, he glorified Allah (uttered Allah-o-

Akbar) thrice, and then said: "In the Name of Allah." Then he said: ﴿Glory be to the One Who has subjected these for us, for we could have never done so ˹on our own, And surely to our Lord we will ˹all˺ return."﴾ (1)

Then he would utter both Takbīr and Tahlīl three times.

Qatādah commented on this verse: He teaches you what do you say when you ride in the ark, you would say:

﴿And he said, "Board it! In the Name of Allah it will sail and cast anchor. Surely my Lord is All-Forgiving, Most Merciful﴾ [11: 41]

Besides, whenever you ride a mount, you should say:

﴿Glory be to the One Who has subjected these for us, for we could have never done so ˹on our own﴾. [43: 13]

And whenever you bring down of a mount or a ship, you should say:

﴿O Allah, send us down a blessed house, and You are the best of both houses﴾ [11: 41]

﴿Qur'ān 43: 15: Allah Almighty said:

﴿And they﴾ referring to the Polytheists,

﴿Still the pagans have made some of His creation out to be a part of Him﴾, meaning: the idolaters made some of His creation a share and equivalent to Him in worship.

Muqātil and Qatādah said: the word Juz' means an equal, that is, when they described to the angels as daughters of Allah (Glory be to Him).

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(1) **[2646] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak, including Muḥammad ibn 'Uthmān, and Ibn Abī Laylá; However, the Ḥadīth is Ṣaḥīḥ.

The authentication of Ḥadīth:

- It was recorded by Aṭ-Ṭabarānī in ((al-Supplication)) (780) via Muḥammad ibn 'Uthmān, with it. It was recorded by Abū Dāwūd in his Sunan, Book: Jihad, Chapter: What a Man Says When He rides (2602), and At-Tirmidhī in ((Al-Jāmi')), Book: Invitations, Chapter: What He says If He sides a Camel (3446), and Al-Nasā'ī in ((Al-Kubrá)) 8/105, and Aḥmad in his ((Musnad)) (753) from the paths, on the authority of Abi Isḥāq, on the authority of 'Alī ibn Rabi'ah, in the same way, and see ((As-Silsilah Aṣ-Ṣāḥīḥah)) (1653)

﴿Indeed, humankind is clearly ungrateful﴾,

Qur'ān 43: 16: ﴿Has He taken ˹angels as His˺ daughters from what He created, and favored you ˹O pagans˺ with sons?﴾ meaning, Has He favored you with sons.

It is similar to His statement: (Glory be to Him)

﴿Has your Lord favored you ˹pagans˺ with sons and taken angels as ˹His˺ daughters?﴾ [17: 40]

Qur'ān 43: 17: {Whenever one of them is given the good news of what they attribute to the Most Compassionate}, referring to females, as it was stated in Surat an-Naḥl,

﴿His face grows gloomy, as he suppresses his rage﴾,

Qur'ān 43: 18: ﴿Do they attribute to Him˺ those who are brought up in fineries and are not commanding in disputes?﴾

All Kūfī reciters except Abū Bakr recited it with Ḍammah of Yā', Fatḥ of an-Nūn and Tashdīd of ash-Shīn, for the unknown subject, namely she will be raised in.

However, others recited it with Fatḥ of Yā', Jazm of Nūn, and Takhfīf ash-Shīn, meaning: She will be brought up in adornment, referring to women.

Mujāhid said: the women were permitted to wear silk and gold, then he recited this verse.

[2647] ʿAbd Allāh ibn Ḥāmid al-Aṣbahānī informed me, Muḥammad ibn al-Ḥusayn al-Zaʿfarānī informed us, Yaḥyā ibn Jaʿfar Abī Ṭālib related to us, Muḥammad ibn ʿUbayd related to us, ʿUbayd Allāh ibn ʿUmar related to us, on the authority of Nāfiʿ, on the authority of Saʿīd ibn Abī Hind, Abū Mūsá al-Ashʿarī (may Allah be pleased with him) reported the Messenger of Allah (P.B.U.H) as saying:

'The silk and gold are forbidden to the males of my nation and permitted to the females.' (1)

(1) **[2647] The assessment of the reliability of the chain of transmitters:**
- The chain of transmitters is Munqati', because Sa'īd did not meet Abū Mūsá al-

﴿….and are not commanding in disputes?﴾, when there is a dispute, they cannot speak up and defend themselves clearly, so how can this be attributed to Allah?

Qatādah commented in this verse: Seldom does a woman speak and she wants to present her argument, unless she speaks the argument against her.

According to the Muṣḥaf of ʿAbdullah ibn (may Allah be pleased with him),: (And she is not clear in speech).

Some of the commentators said: What is meant by this verse is their idols, which they used to worship and adorn, though they do not speak or explain.

Ibn Zayd said: These are their statues, which they would mold from silver and gold, and they would raise them in the ornaments, then they would worship them.

Ash'arī, and the compiler's sheikh, No Jarḥ or Ta'dīl was raised about him, and the Ḥadīth is Ṣaḥīḥ with its supporting narration.

The authentication of Ḥadīth:

- It was recorded by ʿAbd ibn Ḥamīd in his ((Musnad)) 1/431/No. 545 from the way of Muḥammad ibn ʿUbayd with its wording;
- And Imām Aḥmad recorded it in his ((Musnad)) (19515) from the way of Muḥammad ibn ʿUbayd in it and Ibn Abī Shaybah recorded it in his ((Muṣannaf)) 8/252/No. 25120, from the way of Abū Bakr. Also, It was reported by Usāmah, on the authority of ʿUbaydullah ibn ʿUmar and it contains silk and gold.
- Similarly, At-Tirmidhī reported it in ((Al-Jami`)) Book: Dress, Chapter: What came in Silk and Gold (1720), by Isḥāq Ibn Manṣūr, ʿAbdullah Ibn Numayr narrated to us, ʿUbaydullah Ibn ʿUmar narrated to us about it, and he said: And in the chapter on ʿUmar, ʿAlī, Uqbah ibn ʿĀmir, Anas, Ḥudhayfah, Umm Hānī, ʿAbdullah ibn ʿAmr, Imrān ibn Husayn, ʿAbdullah ibn az-Zubayr, Jābir, Abū Rayḥanah, Ibn ʿUmar, Wāthilah ibn al-Asqa', and the Ḥadīth of Abū Mūsá is Ḥasan Ṣaḥīḥ Ḥadīth.
- Also, Al-Nasā'ī transmitted it in ((As-Sunan)) Book: Adornment, Chapter: Prohibition of Wearing Gold (5265), via ʿAmr Ibn ʿAlī, Yaḥyá, Yazīd, Ma'mar, and Bishr Ibn Al-Mufaḍḍal narrated to us, they said: ʿUbaydullah narrated to us about it in a similar manner.
- And Al-Bayhaqī in ((Ma'rifat as-Sunan wal Āthār)) 5/248 from the route of Abū ʿAbdullah Al-Ḥāfiẓ, narrated to us Abū Al-'Abbās Muḥammad Ibn Ya'qūb, narrated to us Al-'Abbās Ibn Muḥammad, narrated to us Abū Dāwūd Al-Ḥafrī, on the authority of Sufyān, on the authority of ʿUbayd Allah Ibn ʿUmar, in a similar manner.
- There is much evidence for the Ḥadīth. See: ((Irwā' al-Ghalīl)) by Al-Albanī (277).

And in the place of {Min} three phases: the nominative by initiation, and the accusative by implication, meaning: or whomsoever is brought up, you make him a god or the daughters of Allah, exalted be Allah above that greatly, and the third case is genitive in response to His statement:

﴿from what He created﴾, and his saying: ﴿what they attribute to﴾.

Qur'ān 43: 19: ﴿Still they have labelled the angels, who are servants of the Most Compassionate, as female. Did they witness their creation? Their statement will be recorded, and they will be questioned!﴾

Abū 'Amr and the Kufans recited it (with Bā' and Alif), as chosen by Abū 'Ubayd, arguing that: predication is greater in it, and due to the fact that Allah Almighty belied them in their statement: ﴿Allah's daughter﴾ and stated that they are His slaves not His daughters, and this is the recitation of ibn 'Abbās (may Allah be pleased with both of them).

[2648] Muḥammad ibn Nu'aym informed us, al-Ḥusayn ibn Ayyūb related to us, 'Alī ibn 'Abd al-'Azīz related to us, al-Qāsim ibn Salām informed us, Hushaym related to us, on the authority of Abī Bishr, on the authority of Sa'īd ibn Jubayr, that Ibn 'Abbās (may Allah be pleased with both of them) recited it: {'Ibād al-Raḥman}, hence, Sa'īd said: I said to ibn 'Abbās (may Allah be pleased with both of them) It is recorded in my Muṣḥaf ('Abd al-Raḥman), accordingly, he said: "Erase it and record it {'Ibād al-Raḥman}. (1)

This recitation is held by His statement:

(1) **[2648] The assessment of the reliability of the chain of transmitters:**

- Its narrators are trustworthy, except that Hushaym who is Mudallis and he made 'an'anah. However, the report is Ṣaḥīḥ the narration is Ṣaḥīḥ, as stated by Al-Ḥākim, and Adh-Dhahabī agreed with him.

The authentication of Ḥadīth:

- Al-Ḥākim recorded it in ((Al-Mustadrak)) 2/485 from the way of Abū Bishr with it, and he said: the chain of transmitters is Ṣaḥīḥ, and they did not report it, and Adh-Dhahabī agreed with him. In addition, Ad-Dānī reported it in ((Al-Muḥkam in Naqṭ al-Muṣḥaf)) (p.21), from the route of 'Alī 'Abdul 'Azīz with it, in a similar manner. In addition As-Suyūṭī attributed it in ((Ad-Durr)) 5/718 to Sa'īd ibn Manṣūr, 'Abd ibn Ḥamīd, Ibn Al-Mundhir and Ibn Abī Hātim.

﴿those ⌜angels⌝ are only ⌜His⌝ honored servants﴾ [21: 26]

However, other reciters read it: {ʿInda al-Raḥman} with Nūn, and this is the choice of Abū Ḥātim, since it denotes praise, and when you say: {ʿIbād al-Raḥman}, all creatures are Allah's servants, it is affirmed by Allah's statement, (may He be glorified and exalted),

﴿Surely those ⌜angels⌝ nearest to your Lord﴾ [7: 206]

﴿Did they witness their creation?﴾ meaning, did they see Allah creating them as females? However, the people of Medina recited it {Ushhidu} on passive form, i.e. did they witness their creation when they were created.

{Their testimony will be recorded}, means, concerning what they said about the angels that they are Allah's daughters.

﴿And they will be questioned!﴾, means, they will be accounted for this on the Day of Judgment

Qur'ān 43: 20: Allah (May He be glorified) said:

﴿And they argue, "Had the Most Compassionate willed, we would have never worshipped them﴾ refers to the angels according to Qatādah, Muqātil, and al-Kalbī. However, Mujāhid stated: It refers to the idols; they claimed that Allah did not punish them for worshipping these idols as He was approved of our worship for them.

Then Allah Almighty said

﴿They have no knowledge ⌜in support⌝ of this ⌜claim⌝. They do nothing but lie﴾

Qur'ān 43: 21: ﴿Or have We given them a Book ⌜for proof⌝, before this﴾, refers to the Qur'ān, ﴿to which they are holding firm?﴾

Qur'ān 43: 22: ﴿In fact, they say, "We found our forefathers following a ⌜particular⌝ way, and we are following in their footsteps."﴾

﴿In fact, they say, "We found our forefathers following a ⌜particular⌝ way﴾, meaning: Religion, ﴿and we are following in their footsteps﴾.

The majority of reciters read it: {Ummah} with Ḍammah of Alif, that is, the religion or faith. However, ʿUmar ibn ʿAbdul ʿAzīz and Mujāhid recited it: (Immah) with Kasrah of Alif and they differed over that does it means:

Some said: It means the way and the destination, it was taken from Imamtu; while others stated that It means blessing.

ʻAdī ibn Zayd said:

After they live in prosperity and kingdom,

They were buried under the grave

It has been said: They are two dialects have the same meanings.

Qur'ān 43: 23: Allah (may He be glorified} said:

﴿Similarly, whenever We sent a warner to a society before you ˹O Prophet˺, its ˹spoiled˺ elite would say, "We found our forefathers following a ˹particular˺ way, and we are walking in their footsteps﴾,

Therefore, we followed their example.

The majority of recited read it by way of imperative. However, Ibn ʻĀmir recited {Qāl) by way of statement, the like of it was reported from Ḥafs on the authority of ʻĀṣim, {Awalaw Ji'tukum} with Alif;

the other reciters read: {Ji'tukum} in singular form.

Qur'ān 43: 23: ﴿"Even if I bring you better guidance than that which you found your fathers following?"﴾

Qur'ān 43: 26: Allah (May He be glorified) said:

﴿So We inflicted punishment upon them. See then what the fate of the deniers was!﴾

Qur'ān 43: 23: ﴿Remember, O Prophet˺ when Abraham declared to his father and his people, "I am totally free of whatever ˹gods˺ you worship﴾, meaning: I am free of what you worship, and word Barā' is not used as dual, plural, or in feminine, as it is used as infinite which was used in place of attribute. ʻAbdullah (may Allah be pleased with him) recited it (Barī') with Yā',

﴿Of whatever gods you worship﴾.

Qur'ān 43: 27: ﴿Except the One Who originated me﴾, created me.

﴿And He will surely guide me﴾, this verse figuratively means: I am free of every god,

﴿Except the one who originated me, and He will surely guide me﴾, i.e. to His religion.

Qur'ān 43: 28: ﴿And he left this enduring declaration among his descendants, so they may ˹always˺ turn back ˹to Allah﴾

﴿And He made it﴾, refers to this word and this statement.

﴿A Word lasting among his offspring﴾,

Mujāhid and Qatādah said, It means: There is no god but Allah.

Al-Quraẓī said: It means: He made the will of Abraham, (Peace be upon him), which he entrusted to his descendants,

﴿A word that will remain in his descendants﴾ in his offspring and his descendants, and it is what Allah Almighty mentioned in Surat al-Baqarah:

﴿This was the advice of Abraham—as well as Jacob—to his children﴾

[2: 132], may Allah's peace and prayers be upon them all.

And Ibn Zayd said: It refers to His statement:

﴿O Prophet˺, say, "I have submitted myself to Allah, and so have my followers﴾ [3: 20]

﴿When his Lord ordered him, "Submit ˹to My Will˺," he responded, "I submit to the Lord of all worlds﴾, [1: 131]

﴿It is Allah˺ Who named you 'the ones who submit ˹in the˺ earlier ˹Scriptures˺ and in this ˹Quran﴾, [22: 78]

﴿Perhaps they will return﴾,

So that they may abandon worshiping idols and turn in repentance to their Lord.

Qur'ān 43: 29: Allah Almighty said next:

﴿In fact, I had allowed enjoyment for these Meccans﴾, means, the idolaters, ﴿and their forefathers﴾, means, they lived a long life in misguidance and I did not hasten My punishment for their disbelief,

﴿Until the truth came along to them﴾ refers to the Qur'ān, or Islam as Aḍ-Ḍaḥāk stated: it refers to Islam.

﴿with a messenger making things clear﴾, refers to Muḥammad (P.B.U.H) who clarified for them the rules of Shari'ah.

Qur'ān 43: 30: ﴿But ˹when the truth﴾, i.e. the Qur'ān,

﴿Came to them, they said, "This is magic, and we totally reject it﴾,

Qur'ān 43: 31: ﴿And they exclaimed, "If only this Quran was revealed to a great man from ˹one of˺ the two cities!"﴾, meaning: One of the two towns.

There is no disagreement that the two towns are referred to both Mecca and al-Ṭā'īf.

However, the scholars differed over who are the two men?

Ibn Abbas, may Allah be pleased with both of them stated that it refers to al-Walīd ibn al-Mughīrah from Mecca and he was called the basil of Quraysh, and Ḥabīb ibn ʻAmr ibn ʻUmayr al-Thaqafī from al-Ṭā'īf.

Mujāhid said: "They are ʻUtbah ibn Rabī'ah from Mecca and Ibn ʻAbd Yalīl al-Thaqafī from aṭ-Ṭā'if."

Qatādah said: They are al-Walīd ibn al-Mughirah al-Makhzūmī, and Abū Mas'ūd ''Urwah ibn Masʻūd al-Thaqafī.

As-Suddī said: Al-Walīd ibn al-Mughirah and Kinānah ibn ʻAbd ibn ʻAmr ibn ʻĀmir.

Qur'ān 43: 32: ﴿Is it they who distribute your Lord's mercy?﴾, meaning, the matter has nothing to do with them; it is for Allah to decide.

Allah knows best where to direct His Message.

﴿We ˹alone˺ have distributed their ˹very˺ livelihood among them in this worldly life﴾, so We made some of them rich and the others poor, as We made some fee and others slave.

Ibn ʻAbbās (may Allah be pleased with both of them) and ibn Maḥayṣin recited it {Ma'āyshhum}.

﴿And raised some of them in rank above others so that some may employ others in service﴾

It was said that this means that some employ others in their work, because one needs the other, and vice versa. This is the view of as-Suddī and ibn Zayd.

Qatādah and aḍ -Ḍaḥāk said:

It means that they may possess each other, for this is a slave and the other is a master.

Another view said: They make fun of each other.

﴿But ˹your Lord's mercy﴾, referring to Paradise,

﴿Is far better than whatever ˹wealth˺ they amass﴾, meaning:

Paradise is far better than what they used to gather of property in this world.

Qur'ān 43: 33: ﴿Were it not that people might ˹be tempted to˺ become one community ˹of disbelievers﴾

It means, 'Were it not for the fact that many ignorant people would think that Our giving them wealth was a sign that We love the person to whom We give it, and thus they would have agreed upon disbelief for the sake of wealth. this view was held by the majority of commentators.

{Stairways to ascend},

According to Ibn Zayd: Had it not been for the people to be one nation in seeking the world and choosing it over the Hereafter

﴿We would have supplied the homes of ˹only˺ those who disbelieve in the Most Compassionate with silver roofs and ˹silver﴾

Abū Ja'far, Ibn Cather, Abū 'Āmr, Ḥāmid and Yaḥyā recited it: {Saqfan} with Fatḥah of as-Sīn in singular form, though it is plural in meaning, comparing to His statement: ﴿So the roof collapsed on top of them﴾ [16: 26]

It is said: Saqf and Suquf (roof and roof), same as Rahn and Ruhun: (mortgage and mortgage).

Abu Ubayd said: There is no third for them, and it was said: It is the plural of Saqīf

However, other reciters read it with Ḍammah of as-Sīn and Qāf in plural form.

It is said: Saqf and Suquf like Rahn and Ruhun. Abū ʿUbyad said: they are the two words of these types. Another view said: It is the plural of Saqīf.

Others held: It is the plural of {Suquf}, plural of the plural {Maʾārij}, that is: elevators, ascents and stairs.

Abū Rajāʾ al-ʿAtāridī recited it: (wamʾārīj), which are two dialects, one of them is Miʾrāj (stairway), such as: Miftāh (a key), Mafātīh (keys), and Mafātīḥ(keys).

﴿stairways to ascend﴾ they ascend, elevate and bring up through it.

It is said: Ẓahratu ʿal as-Saṭḥ i.e. you descend on it.

An-Nānbighah said:

We have reached the heavens with our glory and our efficacy

And we hope for an elevation above that.

Qurʾān 43: 34: ﴿As well as ˹silver˺ gates﴾, made up of silver, ﴿and thrones to recline on﴾.

Qurʾān 43: 35: ﴿And adornments﴾, referring to gold.

It is like the verse: ﴿or until you have a house of gold﴾ [17: 93]

﴿Yet all this would have been nothing but an enjoyment of this world﴾

ʿĀsim, Ḥamzah, and Hishām recited it with Tashdīd, however, he recited it here with Takhfīf, meaning: Allah this nothing but the enjoyment of the life of the world.

However other reciters read it with Takhfīf, all this like the enjoyment of the worldly life, so (Inna) is used for initiation and (Mā) is a relative clause ﴿But˺ the Hereafter with your Lord is ˹only˺ for those mindful ˹of Him﴾

Meaning, the reward of the Hereafter is better for the believer.

[2649] ʿAbdullah ibn Ḥāmid al-Wazzān informed us, Aḥmad ibn Shādhān,

Jī ʿawayah informed us, Ṣāliḥ informed, Ibrāhīm ibn Muḥammad related to us, on the authority of Abān, on the authority of Salīm ibn Qays al-ʿĀmirī, that Kaʿb said: I find in some books: If it were not for my faithful servant to

grieve, I would have crowned the head of the unbelievers with a wreath, so that He would neither feel headache nor pain in his body. (1)

[2650] Ibn Fanjawayh informed me, Ibn Shanabah related to us, al-Firyābī related to us, Ibrāhīm ibn al-ʻAlāʾ al-Zubaydī related to us, Ismāʻīl ibn ʻAyyāsh related to us, on the authority of Thaʻlabah ibn Muslim, on the authority of Muslim ibn Abī al-Majarr, that ʻUmar ibn al-khiṭāb used to say:

"If someone were to escape from his sustenance, it would follow him, as death will follow him. Everyone one has a term he will reach it and a provision he will get it, so fear Allah and be moderate in seeking a living.

Moreover, do not let anyone of you seek his provision by acts of disobedience if it is slow in coming to him, as indeed no one will get what is with Allah (may He be glorified) except through His obedience, and no one will attain that which is with Allah by disobeying Him, so fear Allah and be moderate in seeking a living. (2)

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(1) **[2649] The assessment of the reliability of the chain of transmitters:**
- Its chain is very weak, because it contains weak and Matrūk narrators, as well as whom I could not find.

The authentication of Ḥadīth:
- It was recorded by Al-Wāḥidī in ((Al-Wasīṭ)) 4/483 from the way of Aḥmad ibn Muḥammad Al-Muqriʾ on the authority of ʻAbdullah ibn Ḥāmid, with it, in the similar manner.

(2) **[2650] The assessment of the reliability of the chain of transmitters:**
- There is someone in whom I did not find any Jarḥ or Taʾdīl, and Thaʾlabah Mastūr.

The authentication of Ḥadīth:
- It was recorded by Al-Bayhaqī in Shuʾab Al-Imān (2/413/No. 1149) by way of Abi ʻAbdullah Al-Ḥāfiẓ, on the authority of ʻAlī Ibn Ḥamshādh, on the authority of Yazīd Ibn Al-Haytham that Ṣubayh Ibn Dinār narrated to them, he said: Al-Muʾāfá narrated to us Ismāʾīl Ibn ʻAyyāsh related to him, without his saying: And do not burden you with arrogance something etc. and this sentence has its meaning in a Ḥadīth on the authority of the Messenger of Allah (P.B.U.H)which Al-Ḥākim recorded in ((Al-Mustadrak)) 2/5 with the wording: ((There is no deed that brings you closer to Paradise except that I have commanded you to do it, and there is no deed that brings you closer to Hell except that I have forbidden you from him, so let none of you delay his provision. Jibrīl, peace be upon him, cast into my mind that none of you will leave this world until he completes his provision, so fear Allah, O

Qur'ān 43: 36: Allah Almighty said:

﴿And whoever turns a blind eye to the Reminder of the Most Compassionate, We place at the disposal of each a devilish one as their close associate,﴾

means, whoever willfully ignores and turns away from the remembrance of the All-Merciful, and He did not fear His punishment nor did he seek His reward.

Aḍ-Ḍaḥāk said: He will go ahead.

Al-Quraẓī said: He turns his back on the remembrance of the Most Gracious, which is the Qur'ān.

Abū Ubaydah and Al-Akhfash said: It darkens his eyes.

Al-Khalīl ibn Ahmed said: The origin of al-'Ashu is to look with a weak sight, and he quoted:

When you come to it, you will live in the light of its fire

you will find the best fire, it has the best hearth

Abū Nūfal ibn Abi Aqrab reported Ibn 'Abbas, may Allah be pleased with them, as he used to recite it: (waman Ya'asha) by Fatḥah ash-Shīn, it means: blind.

Furthermore, it is said: 'Ashā, Yashā if he became blind, Rajul A'shā (a blind man) and Imra'ah 'Ashwā' (blind woman).

Al-A'shā said in this meaning:

She saw a man who was hardly sees with his eyes

of different appearance, who was blind.

﴿We appoint for him a devil﴾ that is: We will appoint a devil for him, so he will be ﴿a companion to him﴾, so he does not separate from him.

Qur'ān 43: 37: ﴿Who will certainly hinder them from the ˹Right˺ Way while they think they are ˹rightly˺ guided﴾. Meaning, those devils will turn the idolaters away from the right path.

Qu'ān 43: 38: ﴿But when such a person comes to Us﴾,

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people, and be nice in asking. with disobedience)).

The people of Iraq except Abū Bakr and ibn Maḥayṣin recited it in singular, referring to the disbeliever. This view was held by of Abū ʿUbayd, while others recited in dual, i.e. {Jaʾānā}, referring to the disbeliever and his Qarīn (the associate).

﴿One will say ⌜to their associate⌝ ﴾, the disbeliever wills say to the devil:

﴿"I wish you were as distant from me as the east is from the west! What an evil associate ⌜you were⌝!"﴾, referring to both the east and the west, so one of them took predominance over the other,

as the poet composed:

We took the horizons of the sky over you

We have its moons and the horoscope stars

Al-Qamarān refers to both the sun and the moon.

It is said for noon and evening: the two afternoons.

Ḥumayd ibn Thawr said:

And the noon and evening will not remain for a day and a night

When they seek to catch up with what head for.

Another poet composed:

And the Basra of Azd is belonging to us, and Iraq is ours

And al-Mawṣilān, Egypt and the Holy land are belonging to us

al-Mawṣilān here refers to Mosul and the al-Jazirah.

Moreover, both of Kūfah and Basra are called al-Baṣratān. Likewise, Abū Bakr and ʿUmar are called al-ʿUmarān.

Also, as-Sibṭayn (al-Ḥasan and al-Ḥusayn) are called al-Ḥasanān.

And some of them said: He meant by the two easts, the east of the summer and the east of the winter, as the Almighty says:

﴿He is⌝ Lord of the two easts and the two wests﴾ [55: 17]

﴿What an evil associate ⌜you were⌝!"﴾ Abū Saʾīd al-Khudrī (may Allah be pleased with him) said: If the disbeliever was resurrected, he will be paired with his devil associate, so he will not separate from him until they both get to Fire.

Qur'ān 43: 39: Allah Almighty said:

﴿It will be said to both,˹ "Since you all did wrong, sharing in the punishment will be of no benefit to you this Day."﴾ means, 'your being together in the Fire will not help you in the slightest and you will both partake of the painful punishment.'

Muqātil said: Apology and remorse will not benefit you today, because you and your peers share today in the torment just as you used to share in disbelief.

Qur'ān 43: 40: ﴿Can you make the deaf to hear, or can you guide the blind or him who is in manifest error?﴾

It means: the unbelievers, upon whom the word of punishment was due, so they did not believe.

Qur'ān 42: 41: Allah further says:

﴿Even if We take you away ˹from this world˺, We will surely inflict punishment upon them﴾

means, 'We will inevitably wreak vengeance upon them and punish them, even if you pass away.'

Qur'ān 43: 42: ﴿Or if We show you what We threaten them﴾, so We will punish them during your life, ﴿with, We certainly have full power over them﴾.

Most commentators said: this verse refers to the Meccan idolaters, so He took revenge on them on the day of Badr.

Al-Ḥasan and Qatādah said: The verse is referred to the people of Islam from the nation of Muḥammad (P.B.U.H). After the Messenger of Allah (P.B.U.H), there was a great displeasure, so Allah (may He be glorified) honored His Prophet (P.B.U.H) and took him, did not show him something wrong in his nation, rather He delayed displeasure after him.

Besides, there was no prophet except he saw the punishment in his nation. Moreover, we have been told that the Prophet (P.B.U.H) was shown what will befall his nation after him, so he would never been seen rejoicing until Allah Almighty took him.

Qur'ān 43: 43: Allah Almighty said:

﴿So hold firmly to what has been revealed to you ˹O Prophet˺. You are truly on the Straight Path﴾.

Qur'ān 43: 44: ﴿Surely this ˹Quran˺ is a glory for you and your people. And you will ˹all˺ be questioned ˹about it﴾

Meaning: The Qur'ān is an honor for you and your people of Quraysh. It is similar to His statement, may he be glorified,

﴿We have surely revealed to you a Book, in which there is glory for you﴾ [21: 10],

meaning: Your honor and you will be accounted for its right and performing its gratitude.

[2651-2653] Abū ʻAbd Allāh ibn Fanjawayh ad-Daynawayrī informed me, Abū ʻAlī ibn Ḥabash al-Muqri' related to us, Abū Bakr Muḥammad ibn Aḥmad ibn Ibrāhīm al-Jawharī related to us, ʻUbaydullāh ibn Saʻd al-Zahrī related to us, my uncle related to me, Sayf ibn ʻUmar al-Kūfī related to us, on the authority of Wā'īl Abī Bakr, on the authority of az-Zuhrī, on the authority of ʻAbdullah and ʻAṭiyyah ibn Al-Ḥārith, on the authority of Ayyūb, ʻAlī (may Allah be pleased with him) and Aḍ-Ḍaḥāk reported ibn ʻAbbās (may Allah be pleased with both of them) as saying:

"When the Messenger of Allah would present himself to the Arab tribes in Mecca and promise them that they will be victorious, so when they asked: 'To whom the kingdom belongs after you?" He remained silent, so he told them nothing about that, as he would not been commanded to tell them anything about it, then when the verse:

﴿It will be an honor for you and your people﴾ was revealed, at this, when he was asked, he would say: 'kingdom will belong to Quraysh.' Therefore, they would follow him, except for the Ansār who accepted him in that manner. (1)

(1) [2651 - 2653] The assessment of the reliability of the chain of transmitters:
- Its chain is weak; relying on Sayf ibn 'Umar who is weak. Ibn 'Uday said about him after mentioning this narration: Most of his hadiths are Munkar and he was not followed up on them. Similarly, It contains Wā'il ibī Bakr did not hear from az-Zuhrī, as well as, it has whom I did not find.

[2654] Ibn Fanjawayh informed me, Abū Naṣr Manṣūr ibn Ja'far al-Nahāwndī related to us, Aḥmad ibn Yaḥyā al-Jārūd related to us, Hishām ibn 'Ammār related to us, al-Walīd related to us, on the authority of al-'Umarī, on the authority of Nāfi', Ibn 'Umar (may Allah be pleased on both of them) reported the Messenger of Allah (P.B.U.H) as saying:

"Quraysh will be in this high position as long as two persons are alive." (1)

[2655] 'Ubaydullāh ibn Muḥammad ibn 'Abd Allāh ibn Muḥammad al-Zāhid (may Allah have mercy on him), informed us, Abū al-'Abbās Muḥammad ibn Isḥāq al-Sarrāj related to us, al-Ḥasan ibn Nāṣiḥ and Muḥammad ibn Yaḥyā related to us,: Nu'aym ibn Ḥammād related to us, 'Abdullah ibn al-Mubārak related to us, on the authority of al-Zuhrī, on the authority of Muḥammad ibn Jubayr ibn Muṭ'im (may Allah be pleased with him), that Mu'awiyah (may Allah be pleased with him) said: I heard the Prophet (P.B.U.H) saying: "Leadership will stay in Quraysh and none can resist them except he was defeated as long as they establish the commands of Shari'ah." (2)

[2656] 'Ubaydullāh ibn Muḥammad al-Zāhid informed us, Abū al-'Abbās al-Sarrāj related to us, Ibrāhīm ibn 'Abd al-Raḥīm related to us, Hawdhah ibn Khalīfah related to us, 'Awf related to us, on the authority of Ziyād ibn Makhrāq, on the authority of Abī Kinānah, that Abī Mūsá (may Allah be pleased with him) said:

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(1) **[2654] The assessment of the reliability of the chain of transmitters:**
- The chain of transmitters includes those whom I could not find. However, the Ḥadīth is Ṣaḥīḥ.

The authentication of Ḥadīth:
- It was recorded by Imām Al-Bukhārī in the book: Al-Aḥkām, Chapter: The Princes from Quraysh 3/3119 No. (7140); And Imām Muslim in the Book of Emirate, Chapter: People subordinate to Quraysh and the Caliphate in Quraysh 3/1452 No. (1820) Both of them are from the Ḥadīth of Ibn 'Umar, in a similar manner.

(2) **[2655] The assessment of the reliability of the chain of transmitters:**
- No Jarḥ or Ta'dīl was raised about the compilers sheikh, and the Ḥadīth is Ṣaḥīḥ.

The authentication of Ḥadīth:
- It was recorded by Imām Al-Bukhārī in the Book of Virtues, Chapter: Virtues of Quraysh (3500) via Abū Al-Yamān. Shu'ayb narrated to us, on the authority of Az-Zuhrī, in a similar manner, with a story at the beginning of it.

The Prophet (P.B.U.H), stood at the door of the house, where were a group of Quraysh. Then he held the grip of the door and said: "Is there anyone here who is not from Quraysh?" "No, O Messenger of Allah, except a nephew of us." They replied. Whereupon, he said: "the people's nephew belongs to them." Then he said:

"This matter (leadership) will stay in Quraysh as long they are alive if they rule with justice, have mercy for the one who needs it, and they fulfill their covenants, so whoever does not do that from them, will incur the Curse of Allah, the angels, and all the people, and Allah will accept from him neither repentance nor a ransom on." (1)

[2657] 'Ubaydullah informed us, al-Sarrāj related to us, Ibrāhīm ibn 'Abd al-Raḥīm related to us, Mūsá ibn Dāwūd and Khālid ibn Khaddāsh related to me: Sukayn ibn 'Abd al-'Azīz related to us, on the authority of Sayyār ibn Salamah, Abī Barzah reported the Messenger of Allah (P.B.U.H) as saying:

"The leaders are from Quraysh, the leaders are from Quraysh, the leaders are from Quraysh, I have right upon them and they have right upon you as long as they rule with justice and they have mercy to people and fulfill their covenants."

Khālid added: "Whoever does not do that will incur the Curse of Allah, the angels, and all the people, and Allah will accept from him neither repentance nor a ransom." (2)

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(1) **[2656] The assessment of the reliability of the chain of transmitters:**

- Abū Kināna is Majhūl, No Jarḥ or Ta'dīl was raised about the compilers sheikh. And the Ḥadīth is Ṣaḥīḥ lighayrih, as Sheikh Al-Albanī judged it in ((Ṣaḥīḥ Al-Targhīb wat-Tarhīb) (2190).

The authentication of Ḥadīth:

- It was recorded by Imām Aḥmad in his ((Musnad)) via Muḥammad ibn Ja'far, 'Awf narrated to me, with it, in a similar manner. In addition, the Ḥadīth has a witness narrated by Aṭ-Ṭabarānī in ((Al-Mu'jam Al-Awsaṭ)) 3/83 No. (2563) and ((Al-Mu'jam Al-Ṣaghīr)) No. 1/143 (216) From the Ḥadīth of Abū Sa'īd Al-Khudrī, may Allah be pleased with him.

(2) **[2657] The assessment of the reliability of the chain of transmitters:**

- Its chain of transmitters is Ḥasan, and Al-Albanī said it is Ṣaḥīḥ lighayrih. Al-Mundhirī said: It was narrated by Aḥmad and its narrators are trustworthy. See: ((Ṣaḥīḥ al-Targhīb wat-Tarhīb)) 2/256, No. (2189).

The authentication of Ḥadīth:

- It was recorded by Imām Aḥmad in his ((Musnad)) (19782) from the way of 'Affān,

[2658] Ibn Fanjawayh informed us, Ibn Shanabah and Ibn Ḥabash and Yūsuf Aḥmad ibn Muḥammad ibn ʿAlī al-Hamadānī and others related to us,: ʿAbd Allāh ibn Muḥammad ibn Wahb related to us, Saʿīd ibn ʿAmr ibn Abī Salamah al-Qurashī related to us, saying: I heard my father saying: I heard Mālik ibn Anas saying about Allah's statement:

﴿Surely this ⌜Quran⌝ is a glory for you and your people﴾, It refers to the saying of a man:

"My father related to me, on the authority of my grandfather." (1)

Qur'ān 43: 45: Allah (May He be glorified and exalted) said:

﴿Ask﴾, O Prophet Muḥammad,

﴿The followers of⌝ the messengers that We already sent before you if We ⌜ever⌝ appointed ⌜other⌝ gods to be worshipped besides the Most Compassionate﴾

Sikkīn informed, in a similar manner. And he also reported it from the path of Ḥasan ibn Mūsá, Sikkīn narrated to us, with it, in a similar manner, and at the beginning of it is a story (19805), and for the Ḥadīth there is a witness narrated by Al-Ḥākim in ((Al-Mustadrak)) 4/546 from the Ḥadīth of Anas ibn Mālik, may Allah be pleased with him.

- Without his saying: ((Whoever does not do that, upon him be the curse of Allah, the angels, and all people)) Al-Ḥākim said: This is an Ṣaḥīh Ḥadīth according to the condition of the two sheikhs, and they did not report it, and Adh-Dhahabī agreed with him.

(1) **[2658] The assessment of the reliability of the chain of transmitters:**

- The chain of transmitters includes ʿAbdul ibn Muḥammad who is impugned. Similarly, it includes those I could not find.

The authentication of Ḥadīth:

- It was recorded by Al-Ḥākim in (p. 27) from the path of Al-Zubayr ibn ʿAbdul-Wāḥid, Muḥammad Al-ʿAttār narrated to me, Saʾīd narrated to us about it in a similar manner.
- Ibn ʿAbd al-Barr in ((Jāmi` Bayān al-`Ilm wa Faḍlah)) 2/345, and Al-Qādī Iyyāḍ in ((Al-Immāʾ)) (p. 38) from the path of ʿAbdullah Ibn ʿAbd al-Muʾmin, Abū ʿAbdullah al-Qādī narrated to us, ʿAbdullah Ibn Muḥammad narrated to us, ʿAbdullah narrated to us Ibn Ḥimdān, Saʾīd narrated to us the same.
- And al-Khatīb al-Baghdadi in ((Sharaf Aṣḥāb al-Ḥadīth)) (p. 39) via ʿAlī ibn Aḥmad, Abū Bakr al-Jābī narrated to us, ʿAbdullah ibn Muḥammad narrated to us, Saʾīd narrated to us in a similar manner.

The scholars differed over those who were asked:

Ibn Abbas (may Allah be pleased with both of them), Mujāhid, Qatādah, aḍ-Ḍaḥāk, as-Suddī, ʻAṭāʼ ibn Abī Rabāh, al-Ḥasan, and Muqātil said:

They are the believers of the People of the two Books, adding: It is in the recitation of ʻAbdullah and Ubayy (may Allah be pleased with both of them): (And ask those to whom we sent before you of our messengers).

Ibn Jubayr and Ibn Zayd said: They are the prophets, whom he gathered with during the night of his ascension in Jerusalem,

(peace be upon them all).

[2659] Ibn Fanjawayh informed me, Mūsá ibn Muḥammad related to us, al-Ḥasan ibn ʻAllawayh related to us, Ismāʻīl ibn ʻĪsá related to us, al-Musayyib related to us, he said: Abū Jaʻfar al-Dimashqī said: I heard Az-Zuhrī, saying:

"When the Messenger of Allah (P.B.U.H) was taken on the Night Journey, every prophet who has been sent to his people followed him in prayer, so it was said to the Prophet (P.B.U.H)

﴿Ask ⌜the followers of⌝ the messengers that We already sent before you﴾. (1)

[2660] Abū ʻAbdullah al-Ḥusayn ibn Muḥammad ibn al-Ḥusayn ad-Daynawayrī (may Allah have mercy on him), Abū al-Fatḥ Muḥammad ibn al-Ḥusayn ibn Aḥmad ibn al-Ḥasan al-Azdī al-Mawṣilī related to us, ʻAbd Allāh ibn Muḥammad ibn Ghazwān al-Baghdādī related to us, ʻAlī ibn Jābir related to us, Muḥammad ibn Khālid ibn ʻAbdullah and Muḥammad ibn Ismāʻīl related to us, Muḥammad ibn Faḍīl related to us, on the authority of Muḥammad ibn Sūqah, on

(1) **[2659] The assessment of the reliability of the chain of transmitters:**
- Its chain is very weak, including Al-Musayyib who is Matrūk, in addition to being Mursal; also it contains those whom I did not find.

The authentication of Ḥadīth:
- I couldn't find someone who reported it.
- I said: It was proven in the Ṣaḥīḥ Ḥadīth that the Prophet (P.B.U.H) met the prophets on the night of the Isrā and led them in prayer. See ((Ṣaḥīḥ Muslim)) Book: Faith, Chapter: Mentioning the Messiah ibn Mary and the Antichrist (172) and it is not proven that he was commanded to ask them about what they were sent with.

the authority of Ibrāhīm, on the authority of ʻAlqamah, ʻAbdullah ibn Masʾūd (may Allah be pleased with him) reported the Messenger of Allah (P.B.U.H) as saying:

"An angel came to me and said: 'Ask ˹the followers of˺ the messengers that We already sent before you, why they have been sent?" they were sent?" I said: "Why they have been sent?" He said: 'They have been sent to support you and that of ʻAlī ibn Abī Tālib (may Allah be pleased with him).' (1)

Qurʾān 43: 46: Allah Almighty said:

{Indeed, We sent Moses with Our signs to Pharaoh and his chiefs, and he said: "I am a messenger of the Lord of all worlds."*

But as soon as he came to them with Our signs, they laughed at them}.

Qurʾān 43: 47: ﴿But as soon as he came to them with Our signs, they laughed at them﴾

They Denied them and mock at Moses (P.B.U.H).

Qurʾān 43: 48: ﴿Although every sign We showed them was greater than the one before﴾, means, the sign that was before it.

﴿Ultimately, We seized them with torments so that they might return ˹to the Right Path﴾, famine, the flood, the locusts, the lice, the frogs, and the blood,

﴿So that they might return ˹to the Right Path﴾, perhaps they abandon their belief.

Qurʾān 43: 49: ﴿Then˺ they pleaded﴾, when they saw the punishment with their own eyes: ﴿"O ˹mighty˺ magician!﴾,

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(1) **[2660] The assessment of the reliability of the chain of transmitters:**
- Its chain includes Abū al-Fatḥ, who is weak and accused of fabrication. Also, it has Muḥammad ibn ʻKhālid who is also weak - even if he was followed - and there are those whom I did not find, and Ibn Faḍīl was accused of being Shite.
- Al-Albanī judged this Ḥadīth as Mawḍūʿ, see ((As-Silsilah Al-Ḍaʾīfah)) (4884).

The authentication of Ḥadīth:
- It was recorded by Al-Ḥākim in ((Maʾrifat ʻUlūm Al-Ḥadīth)) (p. 69) from the path of Muḥammad ibn Az Ẓafar, ʻAbdullah ibn Muḥammad narrated to us, ʻAlī ibn Jābir narrated to us, Muḥammad ibn ʻKhālid narrated to us, with him, with him; And from the way of Al-Ḥākim, Ibn ʻĀsākir recorded it in ((Tārīkh Dimashq)) 12/120.

meaning, expert or knowledgeable one, the scholars of that time were the sorcerers or magicians, and magic was not regarded as something reprehensible by them at that time, so this was not a slight on their part.

According to another view: "They meant O magician who overcome us through his sorcery, as the Arab's staying: Khāṣmtuhu fakhaṣmtuhu, i.e.: I prevailed over him, and Naḍaltuhu Fanaḍaltuhu, i.e. I defeated him, etc.

Perhaps they meant to abuse Moses by being a magician, however, Moses (Peace be upon him) did not argue with them, hoping that they might believe.

﴿Pray to your Lord on our behalf, by virtue of the covenant He made with you﴾, for what you have told us about His covenant to you that if we believe, he will relieve us, so Moses prayed for His Lord to remove punishment from them.

﴿We will certainly accept guidance﴾, meaning: We will believe.

Qur'ān 43: 50: ﴿But as soon as We removed the torments from them, they broke their promise﴾

They broke their covenant, and they persist in their disbelief, and they continued in their transgression.

Qur'ān 43: 51: Allah (May He be glorified and exalted) said

﴿And Pharaoh called out to his people, boasting, "O my people! Am I not sovereign over Egypt as well as ˹all˺ these streams﴾,

It means: the rivers of Nile and they were four, the river of Kingdom, the riveter of Tulun, the river of Damietta, and the river of at-Tinnīs.

﴿Flowing at my feet﴾, i.e. from before me in my gardens and orchards.

Ibn ʿAbbas said (may Allah be pleased with both of them):

It means the rivers were flowing around him.

According to ʿAṭā: It means the rivers are in my control and within my power.

Al-Ḥasan said: the rivers are running with my permission.

﴿Can you not see?﴾

Qur'ān 43: 52: ﴿Am I not better than this nobody who can hardly express himself?﴾

The majority of commentators said:

{Am} here has the meaning of (Bal), and not used as a conjunction tool.

According to al-Farrā' and some of the Semanticist: the stopping is at His statement: {Am}, as the speech completed at it; and the verse implies: Did not you see? Or you did not see, then He resumed speech, saying:

﴿I am better than this who is insignificant and hardly makes himself clear﴾, referring to Moses (P.B.U.H).

﴿And hardly makes himself clear﴾, means, he cannot speak clearly, he stammers and cannot speak well.

Qur'ān 43: 53: ﴿Why then have no golden bracelets ˹of kingship˺ been granted to him or angels come with him as escorts!"﴾

Meaning, adornments which are placed on the arms if he was truthful.

Al-Ḥasan, Ya'qūb, Abū Ḥātim and Ḥafs recited: {Aswirah} in the plural form of as-Siwār (Bracelet). However, Ubayy (may Allah be pleased with him) recited it in plural form i.e. (Asāwir), while ibn Mas'ūd (may Allah be pleased with him) recited it (Asawīr). As for the majority of reciters, they read it {Asāwirah} with Alif as the plural form of Aswirah, that is, the plural of plural.

Abū 'Amr ibn al-'Alā' said: Iswār is the singular form of Asāwirah, Asāwir, and Asāwir. It is a tongue in Siwār.

Mujāhid said: When they make someone as master, they used to fence him with a bracelet, and encircle him with a collar of gold, so that this would be a sign of his sovereignty and a sign of his leadership.

Pharaoh said: Will the Lord of Moses cast a bracelet of gold on him?

﴿Or angels come with him as escorts!"﴾,

Successively, associating with one another, walking with him to testify that he is telling the truth.

Qur'ān 43: 54: Allah (Glory be to Him) said:

﴿And so he fooled his people﴾, referring to the Copts, He found the fool.

﴿And they obeyed him. They were truly a rebellious people﴾.

[2661] Ibn Fanjawayh informed me, Ibn Mālik related to us, Ibn Ḥanbal related to us, my father informed us, al-Walīd ibn Muslim related to us, he said: Al-Ḍaḥāk ibn ʻAbd al-Raḥmān ibn Abī Ḥawshab said, I heard Bilāl ibn Saʼd saying: Abū ad-Dardāʼ (may Allah be pleased with him), said:

"Were this world worth a wing of mosquito, He would not have given a drink of water to Pharaoh." (1)

Qurʼān 43: 55: Allah (May He be glorified and exalted) said:

﴿So when they enraged Us﴾,

When they angered Us means, they provoked Our wrath.

Al-Ḥusayn ibn al-Faḍl said: Āsafūnā means disobeyed us.

﴿We inflicted punishment upon them, drowning them all﴾

Qurʼān 43: 56: ﴿And We made them an example and a lesson for those after them﴾

ʻAlī and Ibn Masʻūd, may God be pleased with them, recited it by Ḍammah of Sīn and Fatḥah of Lām.

Al-Muʼrrij and an-Naḍr ibn Shumayl said: It is the plural of Sulfah, such as Ṭurfah and Ṭuraf, and Ghufah and Ghuraf (rooms).

Ḥamzah, al-Kisāʼī, al-Aʼmash, and Yaḥyā recited it with Ḍammah of Lām.

Al-Farrāʼ said: It is the plural of Salīf; It was narrated on the authority of Al-Qāsim ibn Maʼn that he heard the Arabs saying: a Salīf of the people has passed.

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(1) **[2661] The assessment of the reliability of the chain of transmitters:**
- Its chain is weak, whose defect is Al-Walīd ibn Muslim who Mudallis, and he did not declare the Ḥadīth.

The authentication of Ḥadīth:
- It was recorded by Imām Aḥmad in the book ((Az-Zuhd)) (p. 112) (No. 725) in similar manner.

Abū Hātim said: Both Salaf and Suluf have the same meaning, like Khashab (wood) and Khushub (woods), and Thamar (fruit) Thumur (fruits).

However, the other reciters read it with Fatḥah of as-Sīn and Lām, on the plural of as-Sālif, such as: Ḥarīs (keeper) and Ḥaras (keepers), same as Rāṣed (watcher) and Rasad (watchers), they all refer the past and foremost of the nations.

Qur'ān 43: 57: Allah Almighty said:

﴿When the son of Mary was cited as an example ˹in argument﴾,

Meaning, Allah Almighty created Jesus son of Marry without a father, so he was compared to Adam (Peace be upon him) in terms of Allah created him without a father or a mother.

﴿Your people ˹O Prophet˺ broke into ˹joyful˺ applause﴾ and say: Muḥammad only wants us to worship him and take him as a god, just as the Christians worshiped Jesus as a god; this is the view held by Qatādah.

Ibn 'Abbās, may Allah be pleased with both of them, said: He meant by it the debate of Abdullah ibn al-Za'barī with the Prophet (P.B.U.H), regarding the matter of Jesus, peace be upon him, and we have already stated it in the surah of al-'Anbyā' (the Prophets).

the reciters differed over His statement, (Glory be to Him), {Yaṣṣidūn}, so the people of Medina, the Levant, and a group of the Kufans, recited it with Ḍammah of Sād, it is similar to the recitation of 'Ali (may Allah be pleased with him) and an-Nakh'ī, meaning: they turn away.

It is similar to His statement is the Almighty's saying:

﴿You see the hypocrites turn away from you stubbornly﴾ [6: 61]

Moreover, the other reciters read it with Kasrah of Ṣād, the view held by Abū Ubayd and Abū Ḥātim.

In addition, the scholars differed over what it means:

Al-Kisā'ī said: They are two tongues, such as Ya'rishūn and Ya'rushūn (trellis), and Ya'kifūn and Ya'qufūn (dedicate to), and the she-goat Darra (pour out), Tadirru and Tadurru, and Shadd, Yashiddu and Yashuddu (tighten), and Namma, Yanimmu and Yanummu (telltale).

As for Ibn Abbas, may Allah be pleased with both of them, said: It means they would make a fuss.

Sa'īd ibn Al-Musayyib said: They are shouting.

Aḍ-Ḍaḥāk said: they croak.

Qatādah said: They are afraid.

Al-Quraẓī said: They are bored.

Al-Farrā stated: Abū Bakr ibn Ayyāsh reported to me that ʿĀṣim left {Yasudūn} from the recitation of Abī ʿAbd al-Raḥmān and he recited {Yasidūn}. according to another narration: Ibn ʿAbbās, may Allah be pleased with both of them met my nephew Ubayd ibn Umayr, and he said: indeed, your uncle is an Arab, so why would he do as mistake when he recites:

﴿Your people ˹O Prophet˺ broke into ˹joyful˺ applause.﴾ it is: {Yasudūn}.

Qur'ān 43: 58: Allah (may He be glorified and exalted) said:

﴿They exclaimed﴾,

The Kufans recited with two affirmed hamzahs, followed by Alif

﴿"Which is better: our gods or Jesus?"﴾, referring to Muhammad (P.B.U.H), so we worship Muḥammad and obey him and we abandon our gods, as stated by Qatādah.

As-Suddī and Ibn Zayd said: ﴿And say: "Are our gods better or is he?"﴾ referring to Jesus (Peace be upon him). They said: Muḥammad claims that everything that is worshiped besides Allah is in the Fire, so we are pleased that our gods are with Izra, Jesus, and the angels in the Fire.

Allah Almighty said: ﴿And say: "Are our gods better or is he?"﴾

Meaning: they did not strike this example for you, O Muḥammad,

﴿Except for argument﴾, namely, stubborn argument.

﴿They are a people prone to dispute﴾.

[2662] Abū Bakr ʿAbd al-Raḥmān ibn ʿAbdullah ibn ʿAlī-who is: al-Ḥamshādhī al-Faqīh during my reading to him informed us, Aḥmad ibn

Ja'far ibn Ḥamdān ibn Mālik al-Qaṭī'ī informed us, 'Abdullah ibn Aḥmad ibn Ḥanbal related to us, my father related to us, 'Abdullah ibn Numayr, Ḥajjāj ibn Dīnār al-Wāsiṭī related to us.

[2663] Ibn Fanjawayh informed us, Hārūn ibn Muḥammad ibn Hārūn related to us, al-Ssīsarī related to us, Abū al-Naḍr related to us, 'Anbasah ibn 'Abd al-Wāḥid al-Qurashī related to me, on the authority of al-Ḥajjāj ibn Dīnār, on the authority of Abū Ghālib, Abū Umāmh (May Allah be pleased with him) reported the Messenger of Allah (P.B.U.H) as saying:

"No people go astray after having followed right guidance, but those who indulge in disputes.' Then he recited the Verse:

﴿They cite him only to argue. In fact, they are a people prone to dispute﴾. (1)

Qur'ān 43: 59: ﴿He was only a servant We showed favor to, and made as an example for the Children of Israel﴾, means, 'a sign, proof and evidence of Our power to do whatever We will.'

Qur'ān 43: 60: ﴿Had We willed, We could have easily replaced you ˹all﴾

We would have destroyed you ad placed instead of you all, ﴿with angels, succeeding one another on earth﴾, they would have succeeded one another just as you succeed one another, so they dwell in the earth, obey Me and worship me.

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(1) **[2662 - 2663] The assessment of the reliability of the chain of transmitters:**

- Its chain relies on Abū Ghālib who is Ṣadūq, yet he made mistakes. Furthermore, the firs chain of transmitters contains those who were not mentioned with Jarḥ or Ta'dīl, yet he was followed up, as the second contains those whom I did not find. However, the Ḥadīth is Ḥasan.

The authentication of Ḥadīth:

- It was recorded by Imām Aḥmad in his ((Musnad)) (22164) via 'Abdul Wāḥid Al-Ḥaddād. And Ibn Mājah in ((His Sunan)) (48) from the way of 'Alī ibn Al-Mundhir, narrated to us by Muḥammad ibn Faḍīl, and from the way of Ḥawtharah, narrated to us by Muḥammad ibn Bishr, both of them on the authority of Ḥajjāj ibn Dinār with it, in a similar manner. In addition, At-Tirmidhī (3253) from the way of 'Abd ibn Ḥamīd, narrated to us by Muḥammad ibn Bishr and Ya'lá ibn 'Ubayd, on the authority of Ḥajjāj with it, and he said: This is Ḥasan Ṣaḥīḥ Ḥadīth, we know it from the Ḥadīth of Ḥajjāj ibn Dinār. Similarly, It was graded Ḥasan by Al-Albānī in (Ṣaḥīḥ at-Targhīb and at-Tarhīb)) (136).

Qur'ān 43: 61: ﴿And his ˹second˺ coming is truly a sign for the Hour. So have no doubt about it, and follow me. This is the Straight Path﴾.

﴿And He﴾, referring to Jesus (peace be upon him).

{Will be a sign of the Hour﴾,

It refers to his descent before the Day of Resurrection, and his descent indicates that the world is about to come to end and the Hereafter will come.

[2664] Ibn Fanjawayh informed us, Ṭalḥah ibn Muḥammad and ʻUbaydullah ibn Aḥmad related to us: Abū Bakr ibn Mujāhid related to us, al-Faḍl ibn al-Ḥasan related to us, ʻUbaydullāh ibn Mu'ādh related to us, my father related to me, on the authority of Imrān ibn Ḥudayr, said: I heard Abu Naḍrah reciting:

﴿And indeed, he [i.e., Jesus] will be [a sign for] knowledge of the Hour﴾, said: It refers to Jesus (Peace be upon him). (1)

[2665] Narrated ibn Mujāhid, ʻAbdullah ibn ʻAmr ibn Abī Saʻd related to me, Muḥammad ibn ʻAbd al-Malik ibn Abī al-Shawārib related to us, Khālid ibn al-Ḥārith related to us, Abū Makīn related to us, ʻIkrimah commented on Allah's statement: ﴿And He will be a sign for the Hour﴾, saying: It refers to Jesus (Peace be upon him). (2)

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(1) **[2664] The assessment of the reliability of the chain of transmitters:**
- It contains those I did not find, and Ṭalḥah is weak, but he is a follower.
- **The authentication of Ḥadīth:**
- I couldn't find anyone who transmitted it. Ibn Khalawiyeh mentioned in his ((Mukhtaṣar)) (p. 136) that Abū Naḍrah recited: (for information) and this reading was mentioned by Abū Ḥayyān in ((Al-Baḥr Al-Muhīṭ)) 8/26, and Al-Ḥalabī in ((Ad-Durr Al-Maṣūn)) 9/603, and in ((Al-Lubāb)) by Ibn ʻĀdil 17/286 that he recited it (for information).

(2) **[2665] The assessment of the reliability of the chain of transmitters:**
- Its chain includes Ṭalḥah, who is weak, yet he was followed up, and the rest of his men are trustworthy, except for Abū Makīn and Ibn Abī Al-Shawārib, both are Ṣadūq.

The authentication of Ḥadīth:
- I did not find anyone who reported it except the compiler. Also, Al-Qurṭubī mentioned in ((Al-Jāmi' li Aḥkām Al-Qur'ān)) 105/16 that Ikrimah recited: "For knowledge" and said: This is contrary to the Muṣḥafs, and Al-Ḥalabī also mentioned it from him in "Ad-Durr Al-Maṣūn" 9/603.

Ibn ʿAbbās, Abū Hurayrah, Qatādah, Mālik ibn Dīnār, and aḍ-Ḍaḥāk: recited it (Wa'innahu la'lamun lisā ʿah) with Fatḥah of ʿAyn and Lām, namely, He will be a sign and a proof.

According to the Ḥadīth:

"Jesus, son of Mary, peace be upon them both, will descend on a fold of the Holy Land, called: Afīq, and he will have two caps on his head and the hair of his head will be greasy, and he will have a spear with which he will kill the ad-Dajjāl (Antichrist). He will come to Jerusalem while people are observing ʿAṣr prayer, while the Imām leading them in prayer, so the Imām will remain behind and Jesus (Peace be upon him) put him in advance and pray behind him according to the Shari'ah of Muḥammad (P.B.U.H), so he will, kill pigs, break crosses, destroy shops and churches, and kill Christians, except for those who believe in him." (1)

(1) It was mentioned by Al-Baghawī in ((Tafsīr)) 7/219, and Al-Zamakhsharī in ((Al-Kashshāf)) 5/453 and Al-Zayla'ī said in ((Takhrīj Aḥādīth Al-Kashshāf)) 3/254: Gharīb with this wording, and it is recorded in ((Tafsīr Ath-Tha'labī)) without chain of transmission, which is divided within the Ḥadīths.

- His saying: ((Jesus ibn Maryam will descend (on a fold of the Holy Land, it is said: Afīq)). A piece of a Ḥadīth that Imām Aḥmad recorded in his ((Musnad)) (17900) from the Ḥadīth of ʿUthmān Ibn Abī Al-ʿĀṣ, with its meaning.
- His saying: ((wearing two light yellow garments)).
- It was recorded by Aḥmad in his "Musnad" (9632), and Abū Dāwūd recorded it in his "Sunan" (4324) Book of Battles, chapter: The emergence of the Antichrist, both of them from the Ḥadīth of Abū Hurayrah (may Allah be pleased with him), with the wording ((wearing two light yellow garments ((.
- His saying: ((So the people will come to Jerusalem in the Asr prayer, and the Imām will lead them, but the Imām will be late, so Jesus will lead him, and he will pray behind him according to the law of Muḥammad (P.B.U.H).
- A part of Ḥadīth recorded by Imām Aḥmad in his ((Musnad)) (17900) from the Ḥadīth of ʿUthmān Ibn Abī Al-ʿĀṣ, with its meaning.
- And Ibn Mājah in ((Sunan)) (4077) from the Ḥadīth of Abū Umāmah Al-Bahilī, with its meaning, The Book of Tribulations, Chapter: The Tribulation of the Antichrist and the Exodus of Jesus Ibn Maryam and Gog and Magog, and Al-Albānī graded the Ḥadīth weak, and in it is that the prayer in which Jesus descended is the morning prayer.
- His saying: ((He kills pigs, and breaks the cross)).
- A part of a Ḥadīth recorded by Al-Bukhārī (2476) from the Ḥadīth of Abū Hurayrah, may Allah be pleased with him, in the Book of Injustices, chapter: Breaking the cross and killing the cross, with the wording: ((So the cross is broken, and the pig is killed)); And Muslim recorded it in his ((Ṣaḥīḥ)) (242).

Some scholars said: Hā' of possessive pronoun in His saying: {Wa'innahu} refers to the Qur'ān, and the meaning of the verse: the Qur'an is a sign of the Hour, informing you that it is imminent, and informs you of its conditions and horrors.

That is the view of al-Ḥasan, may Allah have mercy on him.

﴿So be not in doubt of it﴾, so do not doubt about it, as it will inevitably come.

﴿And follow Me. This is a straight path﴾.

Qur'ān 43: 62: ﴿And do not let Satan hinder you, ⌜for⌝ he is certainly your sworn enemy﴾, meaning, do not make Satan turn you away from the religion of Allah.

Qur'ān 43: 63: Allah Almighty said:

﴿When Jesus came with clear proofs﴾, meaning: When Jesus came to the Children of Israel with clear proofs, he declared,

﴿I have come to you with wisdom﴾, refers to: Prophethood,

﴿And to clarify to you some of what you differ about﴾, from the commands of Torah, ﴿So fear Allah, and obey me﴾

Qur'ān 43: 64: ﴿Surely Allah ⌜alone⌝ is my Lord and your Lord, so worship Him ⌜alone⌝. This is the Straight Path﴾.

Qur'ān 43: 65: ﴿Yet their ⌜various⌝ groups﴾, referring to the Jews and the Christians,

﴿Have differed among themselves ⌜about him⌝, so woe to the wrongdoers﴾, meaning, the disbelievers, as stated in Surat Maryam.

﴿When they face the torment of a painful Day!﴾

Qur'ān 43: 66: ﴿Are they waiting for the Hour to take them by surprise when they least expect ⌜it⌝?﴾ means, for it is real and will inevitably come to pass, and these negligent people are unprepared for it.

Qur'ān 43: 67: ﴿Close friends will be enemies to one another on that Day, except the righteous﴾, means, the friends who would gather on disobedience in the worldly life, will turn to enemies on the Day of Resurrection, except the friend who would love each other for the sake of All.

[2666] ʿAqīl ibn Muḥammad ibn Aḥmad informed me, that Abū al-Faraj al-Baghdādī al-Qāḍī informed them, on the authority of Muḥammad ibn Jarīr, Ibn ʿAbd al-Aʿlá related to us, Ibn Thawr related to us, on the authority of Maʿmar, on the authority of Qatādah, ibn Isḥāq reported ʿAli (may Allah be pleased with him) as saying about this verse:

Two believers are friends, and two are disbelievers, so one of the believers died and said: O Lord, so-and-so used to order me to obey You and obey Your Messenger, command me to do good, and forbid me from evil, and tell me that I will meet You, O Lord, so do not mislead him after me, and guide him as You have guided me, and honor him as You honored me, and when his friend dies, the believer, may God bring them together, and he says: Let each one of you praise his friend, so he says: O Lord, he used to command me to obey you and obey your messenger, and he used to command me to do good forbid me from evil, and he used to remind me that I will meet you, so He Almighty will say: What a good brother! What a good friend! What a good companion!"

Then he said: And one of the unbelievers dies, then he says: O Lord, so and so used to forbid me from obeying You and obeying Your Messenger, commanding me to do evil, and forbidding me from doing good, and telling me that I will not meet You, so He Almighty will say: What an evil brother! What an evil friend! What an evil Companion! (1)

(1) **[2666] The assessment of the reliability of the chain of transmitters:**

- The chain of transmitters is weak. I did not find the compiler's sheikh, and there is Inqiṭāʾ (a break in the chain) in it, and the narrations of ʿAbd Al-Razzāq and al-Bayhaqī are connected, except that Al-Ḥārith ibn ʿAbdullah is weak.

The authentication of Ḥadīth:

- It was recorded by aṭ-Ṭabarī in his ((Tafsīr)) 25/94 in a similar manner, and from his path the compiler reported it, except that aṭ-Ṭabarī's chain of transmitters does not contain a narrator. Likewise, Al-Baghawī recorded it in his ((Tafsīr)) 7/221 in a similar manner, via the compiler. In addition, ʿAbd Al-Razzāq recorded it in his ((Tafsīr)) 2/199 in a similar manner, from Isrāʾīl, on the authority of Yūnus, on the authority of Abū Isḥāq, on the authority of Al-Ḥārith, on the authority of ʿAlī, may Allah be pleased with him. Al-Bayhaqī also narrated it in ((Shuʾb Al-Imān)) 12/47 No. (8997) via Isrāʾīl on the authority of Abū Isḥāq on the authority of Al-Ḥārith on the authority of ʿAlī (may Allah be pleased with him) in a similar manner.

Qur'ān 43: 68: ﴿Who will be told, ˹"O My servants!﴾, then He will give them the glad tidings:

﴿There is no fear for you Today, nor will you grieve﴾,

[2667] ʿAqīl ibn Muḥammad informed me, al-Muʿāfá informed us, Muḥammad ibn Jarīr informed us, Ibn ʿAbd al-Aʿlá related to us, al-Muʿtamir related to us, on the authority of his father that he said: I heard that when all people will be resurrected, and no one from except he will be in terror, so a proclaimer will cry:

﴿There is no fear for you Today, nor will you grieve﴾, whereupon, all people would like to be among them, then it will be followed by:

﴿Those˹ who believed in Our signs and ˹fully˺ submitted ˹to Us﴾, so all people will lose hope of it except for the Muslims. (1)

Qur'ān 43: 70: ﴿Enter Paradise, you and your spouses, rejoicing﴾, means, in delight and joy.

Qur'ān 43: 70: ﴿Golden trays and cups will be passed around to them﴾, means, fine vessels of gold containing food and drink, without spouts or handles.

﴿There will be whatever the souls desire and the eyes delight in. And you will be there forever﴾.

Al-A'shā composed:

Wine of good taste * it has foam between a cup and a bucket.

[2668] Abū ʿAbd Allāh ibn Fanjawayh informed me, Abū Bakr ibn Mālik al-Qaṭīʿī related to us, ʿAbdullah ibn Aḥmad ibn Ḥanbal related to us, Abī, al-Ḥasan ibn Mūsá related to me, Sikkīn ibn ʿAbd al-ʿAzīz related to us, al-

(1) **[2667] The assessment of the reliability of the chain of transmitters:**
- The compiler's sheikh, I did not find him, and the sheikh of Abī al-Muʿtamir is Majhūl.

The authentication of Ḥadīth:
- It was recorded by aṭ-Ṭabarī in his ((Tafsīr)) 25/95, as Ibn al-Mubarak recorded it in ((az-Zuhd)) 2/105, and Ibn Abī Ad-Dunyá in ((al-Aḥwal)) 1/178 from the way of al-Muʿtamir, on the authority of his father, on the authority of Sayyār ash-Shāmī, with it. Al-Baghawī mentioned it in his ((Tafsīr)) 7/221.

Ash'ath al-Ḍarīr related to us, on the authority of Shahr ibn Ḥawshab, Abū Hurayrah (may Allah be pleased with him) reported the Messenger of Allah (P.B.U.H) as saying: "

"Verily, the least of the people of Paradise in rank is he who has seven degrees, and he is on the sixth and above him the seventh, and he has three hundred servants, and he has lunch and rest on him with three hundred plates, and I am not sure what he said, except from gold, in each plate there is a color different from the other. He enjoys the first as he enjoys the last. And among the drinks are three hundred containers, in each vessel a color that is not in the last, and he savors the first as he savors the last, and he says, "O Lord, if you give me permission, I will feed the people of Paradise and water them without diminishing anything from what I have." And he has seventy-two wives, except for his wives who In this world, and for one of them, her seat will take a mile of land." (1)

[2669] Ibn Fanjawayh informed me, Ibn Ḥabash related to us, Ibn Zanjawayh related to us, Salamah related to us, 'Abd al-Razzāq related to us, Ma'mar informed us, on the authority of Ismā'īl ibn Abī Sa'īd, that 'Ikrimah informed him that the Messenger of Allah (P.B.U.H) said:

"Indeed the least of the people of Paradise in rank and the lowest of them in rank is a man, after whom no one will enter Paradise. His sight is widened for a hundred years' journey, in palaces of gold and tents of pearls, in which there is no room for a hand span, residents will go back and forth with seventy

(1) **[2668] The assessment of the reliability of the chain of transmitters:**

- Its chain of transmitters is weak. Al-Haythamī said in ((Majma' az-Zawā'id)) 11/305: It was narrated by Aḥmad, and its men are trustworthy, although some of them are weak. Al-Albanī said in ((As-Silsilah aḍ-Ḍa'īfah)) (6105): Its chain of transmission is weak; Its defect is Shahr who is questionable, and the most correct view for me is that it is weak due to it has many delusions, and this is how Al-Ḥāfiẓ described him in ((al-Taqrīb)) and said: Ṣādūq, has many Mursal narrations and delusions. The best saying about it is in ((Al-Fatḥ)) and he said: It is questionable.

The authentication of Ḥadīth:

- It was recorded by Imām Aḥmad in his ((Musnad)) (10932) and from his path, the compiler recorded it.

thousand plates of gold, neither one of them is similar to the other in color, his desire at the end is like his desire at the beginning. (1)

If all the people of the world were to stop by him, He would have expanded upon them from what He was given, without that detracting from what He was given anything."

Allah (may He be glorified and exalted) said: ﴿And in it﴾, i.e. in Paradise. ﴿What the souls desire﴾, the People of Medina, the Levant and Ḥafs on the authority of ʿĀṣim recited it: {Tashtihīh} with Hā', it was recorded like this in their copies of the Qur'ān.

﴿And the eyes delight in. And you will be there forever﴾.

[2670] ʿAqīl ibn Muḥammad informed me, al-Muʿāfá ibn Zakarīyā informed us, Muḥammad ibn Jarīr related to us, Ibn Bashshār related to us, ʿAbd al-Raḥmān related to us, Sufyān related to us, on the authority of ʿAlqamah ibn Marthad, that Ibn Sābṭ said: a man said: O Messenger of Allah! I love horses, are there horses in Paradise?" He said:

"If Allah admits you to Paradise, if you wish to ride a camel made of a red ruby that will fly with you in Paradise, you will do it." (2)

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(1) **[2669] The assessment of the reliability of the chain of transmitters:**
- Its chain is weak; its blemish is being Mursal and Ismā'īl used to fabricate Ḥadīths.

The authentication of Ḥadīth:
- It was recorded by 'Abd Al-Razzāq in his book ((Al-Jāmi' li Aḥkām Al-Qur'ān)) printed at the end of ((Al-Muṣannaf)) 11/423-424 in a similar manner, at length, and Al-Albanī judged this Ḥadīth as Mawḍū'. See: ((As-Silsilah aḍ-Ḍa'īfah)) 14/312.

(2) **[2670] The assessment of the reliability of the chain of transmitters:**
- - This chain of transmission is weak because it is Mursal. It also includes the compiler's sheikh whom I did not find.

The authentication of Ḥadīth:
- It was recorded by aṭ-Ṭabarī in his ((Tafsīr)) 25/97 in a similar manner, and from his path the recorded it, and At-Tirmidhī recorded it in ((Al-Jāmi' li Aḥkām Al-Qur'ān)) (2543) in the book: The description of Paradise on the authority of the Messenger of Allah (P.B.U.H) in the chapter: What came about the description of horses Paradise, by Suwayd ibn Nasr, 'Abdullah ibn Al-Mubārak narrated to us, on the authority of Sufyān narrated it in a similar manner.

Therefore, a Bedouin said: O Messenger of Allah, I love camels, so are there camels in Paradise? He said: "O Bedouin, if Allah admits you into Paradise, so there is what desires you soul and delight your eyes."

[2671] on the authority of Ibn Jarīr, al-Ḥasan ibn ʿArafah related to us, ʿUmar ibn ʿAbd al-Raḥmān al-Abbār related to us, on the authority of Muḥammad ibn Saʿd al-Anṣārī, that Abī Ẓabyah al-Salafī said:

"Indeed, the flock from among the people of Paradise will be shaded by the cloud, so it will say: Should I bring rains to you?

Whereupon, no one form the people call upon something except it will poured it on them to such an extent, one of them will say: Pour upon us and full-bosomed maidens of equal age." (1)

[2672]Narrated Ibn Jarīr, Mūsá ibn ʿAbd al-Raḥmān related to us, Zayd ibn Ḥubāb related to us, Mu'awiyah ibn Ṣāliḥ informed us, Salīm ibn ʿĀmir related to me, said: I heard Abū Umāmah (may Allah be pleased with him) saying: the man from the people of Paradise will crave for a bird while it is flying, so it will fall down while it is ripe in his palm, then he eats from it until he is full, then it flies, and he will crave for a drink, so the jug will fall in his hand, so he drinks from it as much as he like, then it returns to his place." (2)

Qur'ān 43: 74: Allah Almighty said:

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(1) **[2671] The assessment of the reliability of the chain of transmitters:**
- Sheikh of the compiler I did not find.

The authentication of Ḥadīth:
- It was recorded by aṭ-Ṭabarī in his ((Tafsīr)) 25/97 in a similar manner, and from his path the compiler transmitted it.

(2) **[2672] The assessment of the reliability of the chain of transmitters:**
- I could not find the compiler's sheikh, and Al-Albanī graded it Ḥasan what Ibn Abī Ad-Dunyá narrated it in ((Ṣaḥīḥ at-Targhīb)) by Al-Mundhirī (3738).

The authentication of Ḥadīth:
- It was recorded by aṭ-Ṭabarī in his ((Tafsīr)) 25/97 with his narration, and from his path the compiler reported it; And Ibn Abī Ad-Dunyá in ((Ṣifat al-Jannah)) (p. 125 / No. 133) from the path of Muḥammad ibn ʿAbbād ibn Mūsá. Zayd ibn Al-Ḥubāb narrated to us, in a similar manner without his saying: (Indeed, the man is among the people of Paradise - to - then he flies).

﴿That is the Paradise which you will be awarded for what you used to do * There you will have abundant fruits to eat from﴾.

[2673] Ibn Fanjawayh informed me, ʻAbdullah ibn Yūsuf ibn Aḥmad ibn Mālik related to us, Muḥammad ibn Ibrāhīm ibn Ziyād al-Ṭayālisī related to us, Muḥammad ibn Ḥassān al-Azraq related to us, Rayḥān ibn Saʻīd related to us, ʻAbbād ibn Manṣūr related to us, on the authority of Ayyūb, on the authority of Abī qilābah, on the authority of Abī Asmāʾ al-Raḥbī, that Thawbān (may Allah be pleased with him) said: No one will eat from its fruit, but two-fold of it will grow in its place." (1)

Qurʾān 43: 74-77: Allah Almighty said:

﴿Indeed, the wicked﴾, meaning: the idolaters,

﴿will be in the torment of Hell forever* It will never be lightened for them, and there they will be overwhelmed with despair * We did not wrong them, but it was they who were the wrongdoers * They will cry, "O Mâlik! Let your Lord finish us off." He will answer, "You are definitely here to stay."﴾

Meaning, ʻlet Him destroy our souls and give us some respite from our predicament, then Mālik will answer them after one after one thousand years, saying: ﴿You are definitely here to stay﴾.

[2674] Ibn Fanjawayh informed us, Ibn Ḥabash related to us, Ibn al-Faḍl related to us, Jaʻfar ibn Aḥmad al-Dahqān al-Ḍabbī related to us, ʻĀṣim ibn Yūsuf al-Yarbūʾī related to us, Quṭbah ibn ʻAbd al-ʻAzīz al-Saʻdī related to us, on the authority of al-ʻmash, on the authority of Shimr ibn ʻAṭīyah, on the

(1) **[2673] The assessment of the reliability of the chain of transmitters:**

- Its chain is extremely weak; Al-Ṭayālisī is Matrūk, and ʻAbbād ibn Mansūr is Mudallis and he made ʻanʾanah. In addition, its chain of transmission contains whom I did not find.

The authentication of Ḥadīth:

- It was recorded by Al-Bazzār in his ((Zawāʾid)) 2/123 No. (3530) from the way of Muḥammad ibn Ḥasan, with him, in a similar manner. Similarly, Aṭ-Ṭabarānī narrated it in ((Al-Muʾjam Al-Kabīr)) 2/124 No. (1431) from the way Muʾādh ibn Al-Muthannā narrated to us, he narrated to us ʻAlī ibn Al-Madīnī narrated to us Rayḥān, with him, in a similar manner. Also, Abū Nuʻaym narrated it in ((Ṣifat Al-Jannah)) 2/185/ No. (345) via Muḥammad Ibn Al-Ḥasan Al-Yaqṭinī, narrated to us by ʻAlī Ibn ʻAbdul-Ḥamīd, narrated to us Mujāhid Ibn Mūsá narrated to us, Rayḥān Ibn Saʾīd narrated to us in a similar manner.

authority of Shahr ibn Ḥawshab, on the authority of Umm al-Dardā' (may Allah be pleased with both of them), Abū al-Dardā' (may Allah be pleased with him) reported the Messenger of Allah (P.B.U.H) as saying:

"The people of Hell will be subjected to hunger until it is equal to what they are will be suffering of torment." He said: They will say: 'Call upon Malik, so they call: ﴿O Malik, let your Lord finish us off﴾, so he will answer them: ﴿You are definitely here to stay﴾.

He said: Al-A'mash said: I have been told There is one thousand years between their calling and his answer to them. (1)

[2675] Ibn Fanjawayh informed me, Hārūn ibn Muḥammad ibn Hārūn related to us, Muḥammad ibn 'Abd al-'Azīz related to us, al-Qāsim ibn Yūnus al-Hilālī related to us, Quṭbah ibn 'Abd al-'Azīz al-Sa'dī related to us, on the authority of al''mash, on the authority of Shimr ibn 'Aṭīyah, on the authority of Shahr ibn Ḥawshab, on the authority of Umm al-Dardā (may Allah be pleased with her}, Abū al-Dardā' (may Allah be pleased with her), reported the Prophet (P.B.U.H) as saying:

﴿They will cry, "O Māli ! Let your Lord finish us off﴾, with Lām.' (2)

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(1) **[2674] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak; Its blemish is Shahr ibn Ḥawshab, and Al-A'mash is Mudallis and he made 'An'anah. It also contains whom I did not find. Similarly, It has those who were mentioned with Jarḥ or Ta'dīl.

The authentication of Ḥadīth:

- It was recorded by At-Tirmidhī in ((Al-Jāmi`)) book: The description of Hell on the authority of the Messenger of Allah, (P.B.U.H), in the chapter: What came in the description of the food of the people of Hell (2586) via 'Abdullah ibn 'Abdul-Raḥmān, 'Aṣim ibn Yūsuf narrated to us about it at length.

(2) **[2675] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak; It is attributed to Shahr ibn Ḥawshab, and Al-A'mash is Mudallis and he made 'An'nah, and there is also someone whom I did not find.

The authentication of Ḥadīth:

- Ad-Dūrī recorded it in ((Readings of the Prophet (P.B.U.H) (pp. 146-147) No. (103) via 'Alī ibn Muslim, 'Aṣim ibn Yūsuf narrated it to us, I said: Ibn Jinnī mentioned it in ((Al-Muhtasib)) (p. 605), And Ibn Khalawiyeh in ((Mukhtaṣar in the irregular readings of the Qur'ān)) (pg. 137). Similarly, Al-Zajjāj mentioned in ((The Ma'ānī al-Qur'ān)) 4/420, and Al-Qurṭubī in ((Al-Jāmi' li Aḥkām Al-Qur'ān)) 16/117 that this reading is contrary to the Qur'ān.

Qur'ān 43: 78: ﴿We certainly brought the truth to you, but most of you were resentful of the truth﴾.

Qur'ān 43: 79: ﴿Or have they mastered some ˹evil˺ plan? Then We ˹too˺ are surely planning﴾, means: They wanted to plot some evil with the Messenger of Allah, but We are also planning.

Qur'ān 43: 80: ﴿Or do they think that We do not hear their ˹evil˺ thoughts and secret talks? Yes ˹We do˺!﴾, meaning: What they say secretly and openly.

﴿And Our messenger-angels are in their presence, recording ˹it all﴾

means, 'We know what they are doing, and the angels are also recording their deeds, major and minor.

Qur'ān 43: 81: Allah (may He be glorified and exalted) said:

﴿Say, ˹O Prophet,˺ "If the Most Compassionate ˹really˺ had offspring, I would be the first worshipper﴾.

meaning, 'if this were so, then I would worship Him on that basis, because I am one of His servants; I obey all that He commands me and I am not too arrogant or proud to worship Him. This is the view of Mujāhid.

Ibn 'Abbās, may Allah be pleased with them both, said: It means that He had no son, and I am the first to bear witness that He had no son and worship Him alone. (In) was used in the sense of negation and denial, namely: It is neither befitting nor appropriate for Him to have a son, then He said:

﴿I would be the first worshipper﴾.

As-Suddī said: It means: Say: If the Most Merciful had a son, then I am the first to worship him on that basis, however, He does not have a son.

Some scholars of Semantics said: It means, say: If the Most Merciful had a son, then I would be the first to deny this claim.

It is possible that it means: The Most Merciful did not have a son, then He said:

﴿I am the first of the worshipers﴾, who deny their claim that Allah has a son. 'Abad may be used to imply the meaning of anger.

The poet composed:

Didn't you mock Umm al-Walīd and became

when she saw in the head of mine, she got angry

Another poet composed:

Whenever the one who is of intimate friendship, he will sever his friend

and inevitably treat him unjustly

[2676] ʿAqīl ibn Muḥammad informed me, Abū al-Faraj informed us, Muḥammad ibn Jarīr informed us, Yūnus related to us, Ibn Wahb informed us, Ibn Abī Dhi'b related to me, on the authority of Ibn Qusayṭ, that Bij'ah ibn Badr al-Juhanī said: a women from among them was that a woman among them consummated her marriage with her husband, who is also a man from among them, then she gave birth in six months, so her husband mentioned that to ʿUthmān ibn Affān (may Allah be pleased with him), so he ordered her to be stoned. Then ʿAli ibn Abī Ṭālib, may Allah be pleased with him, entered upon him and said: Allah Almighty said in His Book:

﴿Their ˹period of˺ bearing and weaning is thirty months﴾ [46:15],

He (Almighty) said in another verse:

﴿And their weaning takes two years﴾ [31: 14]

He said: By Allah, ʿUthmān did not become proud to send to bring her back to her husband.

According to ibn Wahb: ʿAbidā means became proud and haughty. (1)

(1) **[2676] The assessment of the reliability of the chain of transmitters:**

- His men are trustworthy, except for the compiler's sheikh, I did not find him.
- See: ((Al-Kāshīf)) by Adh-Dhahabī 1/272, ((Taqrīb Al-Tahdhīb)) by Ibn Ḥajar (p. 174).

The authentication of Ḥadīth:

- It was recorded by aṭ-Ṭabarī in his ((Tafsīr)) 25/102 in a similar manner, and from his path the compiler reported it, and Ibn Kathīr mentioned it in his ((Tafsīr)) 7/161 on the authority of Ibn Jarīr, and commented on this saying that aṭ-Ṭabarī cited in this narration by saying: Its debatable, because it How does it fit into the condition, so it is estimated if this is so, then I abstain from it?

Qur'ān 43: 82: Allah Almighty said:

﴿Glorified is the Lord of the heavens and the earth, the Lord of the Throne, far above what they claim﴾, meaning: their false claims.

Qur'ān 43: 83: Allah (may He be glorified and exalted) said:

﴿So let them indulge ˹in falsehood﴾, means, in their ignorance and misguidance,

﴿And amuse ˹themselves﴾, in this worldly life,

﴿Until they face their Day, which they have been warned of﴾ .

Qur'ān 43: 84: He Almighty said:

﴿It is He Who is ˹the only˺ God in the heavens and ˹the only˺ God on the earth﴾, means, He is the only God for those who are in the heavens and the only God for those who are on earth; all of them worship Him and are humbled before Him.

﴿For He is the All-Wise﴾, in planning the affairs of His creation and,

﴿All-Knowing﴾ of what benefits them.

Qur'ān 43: 85: Allah (may He be glorified and exalted) said:

﴿And Blessed is the One to Who belongs the kingdom of the heavens and the earth and everything in between! With Him ˹alone˺ is the knowledge of the Hour. And to Him you will ˹all˺ be returned﴾.

Ibn Kathīr and Ḥamzah recited it with Yā'.

Qur'ān 43: 86: ﴿But˺ those ˹objects of worship˺ they invoke besides Him have no power to intercede, except those who testify to the truth knowingly﴾.

The scholars differed over the meaning of this verse:

Some of them said: {Man} here is in place of genitive, and {Al-Lathīna Yad'ūna} meant Jesus, Izra and the angels. Based on this, the meaning of the verse will be: Neither Jesus, Izra nor the angels have the power to intercede except for those who testify to the truth and sincerely believed in Allah.

Others said: {Man} stands in place of nominative and {wal-Lathīna

Yad'ūna} refers to the idols and those have been worshiped besides Allah, meaning: those who had been worshipped besides Allah have no power to intercede except those who testify to the truth, they are Jesus, Izra and the angels who bear witness to the truth. ﴿And they know﴾, the reality of what they bore witness.

Qur'ān 43: 87: Allah (May He be glorified and exalted) said:

﴿If you ask them ˹O Prophet˺ who created them, they will certainly say, "Allah!" How can they then be deluded ˹from the truth˺?﴾,

so how the disbeliever be distracted from worshipping him.

Qur'ān 43: 88: ﴿Allah is Aware of˺ the Prophet's cry: "O my Lord! Indeed, these are a people who persist means, Muhammad (P.B.U.H) said this; he complained to his Lord about his people who did not believe in him disbelief."﴾

The reciters differed over His statement: {waqīlihi), so ʿĀṣim and Ḥamzah recited it (waqīlih) with Kasrah of Lām, namely, He has the knowledge of the Hour, and the knowledge of what he said.

Al-A'raj recited it in nominative, meaning: He has what he said; while others recited it in accusative, for two ways: the first one: they thought that we did not hear they say secretly and openly and We hear his statement. The second is that he said: His statement.

Qur'ān 43: 89: ﴿So bear with them and respond with peace. They will soon come to know﴾, this verse was abrogated by the verse of fighting, then Allah Almighty threatened them, saying: ﴿They will soon come to know﴾, the people of Medina and the Levant. This view held by Ayyūb and Abū ʿUbaydah, while others recited it with Yā'. And Allah knows best.

Surat Ad-Dukhān

(The Smoke)

Surat ad-Dukhān (the smoke) was revealed in Mecca. It consists of one thousand four hundred and thirty-one letters, three hundred and forty-six words, and fifty-nine verses.

[2677] Muḥammad ibn al-Qāsim informed me; Muḥammad ibn ʿAbdullah related to us, al-Ḥasan ibn Sufyān related to us, Muḥammad ibn Yazīd related to us, Zayd ibn Ḥubāb related to us.

[2678] Al-Ḥusayn ibn Muḥammad ibn Fanjawayh informed me, Yaḥyā ibn Muḥammad related to us, Abū ʿĪsá Mūsá ibn ʿAlī al-Khuttalī related to us, Abū Hishām al-Rifāʿī related to us, Zayd ibn al-Ḥubāb related to us, ʿUmar ibn ʿAbdullah ibn Abī Khathʿam related to us, on the authority of Yaḥyā ibn Abī Kathīr, on the authority of Abī Salamah, Abī Hurayrah (may Allah be pleased with him) reported the Messenger of Allah (P.B.U.H) as saying: "Whoever recites Hā Mīm ad-Dukhān at night, seventy thousand angel will ask forgiveness for him in the morning. (1)

(1) **[2677 - 2678] The assessment of the reliability of the chain of transmitters:**

- Its chain includes ʿUmar ibn ʿAbdullah who is weak, and Al-Rifāʿī is not strong, and Ibn Kathīr is Mudallis and made ʿAn'nah, and the Ḥadīth was graded weak by more than one, as it will be mentioned later. Moreover, Al-Albanī judged it to be Mawḍū' as in ((Aḍ-Ḍa'īfah)) (6734).

The authentication of Ḥadīth:

- At-Tirmidhī recorded it in his Sunan (p. 646), The Book of Reward of the Qur'ān, on the authority of the Messenger of Allah (P.B.U.H) in the chapter: What came about the virtue of Hā Mīm Ad-Dukhān, No. We do not know him except from this aspect, and ʿUmar Ibn Abī Khath'am is weak. Muḥammad said: His traditions are Munkar.
- And Al-Bayhaqī in ((Shu`b Al-Imān)) 2/484 No. (2475) from the way of Zayd ibn Ḥubāb in it, in a similar manner and graded it weak.
- Also, Ibn Al-Jawzī narrate it in ((Al-Mawḍu'āt)) 1/404 No. (485), via Muḥammad ibn Yazīd, with him, in a similar manner and graded it weak.

[2679] Muḥammad ibn al-Qāsim informed us, ʿAbdullah ibn Muḥammad ibn ʿAlī related to us: As-Sarrāj related to us, , Abū Yaḥyā related to us, Kathīr ibn Hishām related to us, Hishām Abī al-Miqdām related to us, on the authority of al-Ḥasan, Abū Hurayrah (may Allah be pleased with him) reported the Messenger of Allah (P.B.U.H) as saying:

"Whoever reciters Ḥā Mīm in which al-Dukhān is mentioned on a Friday night, his sins will be forgiven in the morning." (1)

[2680] ʿAbd al-Raḥmān ibn Ibrāhīm ibn Muḥammad al-Ṭabarānī informed us, Abū ʿAlī al-Raffā related to us, Abū Manṣūr Sulaymān ibn Muḥammad ibn al-Faḍl related to us, Ṭālūt ibn ʿAbbād related to us, Faḍḍāl ibn Jubayr said: I came to Abā Umāmah (may Allah be pleased with him) and said:

"I heard the Messenger of Allah (P.B.U.H) saying: **"Whoever recites Ḥā Mīm on Friday day of night, a house in Paradise will be built for him."** (2)

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(1) **[2679] The assessment of the reliability of the chain of transmitters:**
- Its chain is very weak; Abū Al-Miqdām is Matrūk, and it contains those who were not mentioned with Jarḥ or Taʿdīl.

The authentication of Ḥadīth:
- It was recorded by At-Tirmidhī in ((Al-Jami')) (646) No. (2889), in the book The Reward of the Qur'ān on the authority of the Messenger of Allah (P.B.U.H) in the chapter: What came about the virtue of Ḥā Mīm, from the route of Hishām, with it, in a similar manner. He said: This is a Ḥadīth that we do not know it except from this aspect, and Hishām Abū al-Miqdām is weak, and al-Ḥasan did not hear from Abū Hurayrah. This is what Ayyūb; Yūnus ibn ʿUbayd and ʿAlī ibn Zayd said.
- In addition, Abū Ya'lá narrated it in his ((Musnad)) 105/11 No. (6232) from Hishām's way, with it, in a similar manner.
- Likewise, Ibn As-Sunnī narrated it in ((ʿAmal al-Yawm wal Laylah)) (p. 629) No. (679) from the path of Hishām, with it, in a similar manner.
- And Al-Bayhaqī reported it in ((Shu`b Al-Imān)) 2/484 No. (2476) from the path of Hishām, with it, in a similar manner.

(2) **[2680] The assessment of the reliability of the chain of transmitters:**
- Its chain is weak, including Sulaymān ibn Muḥammad and Faḍḍāl ibn Jubayr.

The authentication of Ḥadīth:
- It was recorded by Aṭ-Ṭabarānī in his ((Al-Mu`jam Al-Kabīr)) 7/303 with No. (7952), via Faḍḍāl Ibn Jubayr, with it, in a similar manner. Besides, As-Suyūṭī attributed it in ((Al-Durr)) 5/737 to Ibn Mardawayh.

Allah (may He be glorified and exalted) said:

Qur'ān 44: 1-3: ﴿Ḥâ-Mīm * By the clear Book!* Indeed, We sent it down on a blessed night, for We always warn ˹against evil﴾

According to Qatādah and ibn Zayd: It refers to Laylatul Qadr (the Night of Decree); Allah (may He be glorified and exalted) sent down the Qur'ān from the mother of the Book to the lowest Heaven, then He sent it down to His Prophet (P.B.U.H) during days and nights.

Other view said: It is the night of the middle night of Sha'bān.

[2681] Al-Ḥusayn ibn Muḥammad ibn Fanjawayh informed us, ʻUmar ibn Aḥmad ibn al-Qāsim related to us, Ibrāhīm al-Mustamlī al-Hisinjānī related to us, Abū Ḥuṣyan ibn Yaḥyā ibn Sulaymān related to us ʻAbd al-Razzāq related to us, Abū Bakr ibn Abī Sabrah related to us, on the authority of Ibrāhīm ibn Muḥammad, on the authority of Mu'awiyah ibn ʻAbdullah ibn Jaʻfar ibn Abī Ṭālib, on the authority of his father, ʻAli ibn Abī Ṭālib reported the Messenger of Allah (P.B.U.H) as saying:

"When the middle night of Sha'ban comes, spend the night in prayer and fast during the day, for in it God most high comes down at sunset to the lowest heaven and says, 'Is there no one who asks forgiveness so that I may forgive him ? Is there no one who asks provision so that I may provide him? Is there no one afflicted so that I may relieve him? Is there not such and such? Is there not such and such?' till the dawn comes." (1)

Qur'ān 44: 4: ﴿On that night every matter of wisdom is ordained﴾,

means, on Laylatul-Qadr, the decrees are transferred from Al-Lawh Al-Mahfūz (Preserved Tablet) to the (angelic) scribes who write down the

(1) **[2681] The assessment of the reliability of the chain of transmitters:**
- Its chain is very weak; Ibn Abī Sabrah was accused of fabrication, and ʻUmar ibn Aḥmad narrated on the authority of trustworthy Mawḍū' narrations.

The authentication of Ḥadīth:
- Ibn Mājah recorded it in his Sunan (p. 247) No. 1388 in the book: Establishing Prayer and the Sunnah in It, Chapter: What came on the night of mid-Sha`bān.
- In addition, Al-Bayhaqī transmitted it in ((Shuab Al-Imān)) 3/378 with No. (3822-3823), from the path of ʻAbd Al-Razzāq, in it, in a similar manner.

decrees of the (coming) year including life span, provision, and what will happen until the end of the year.

Al-Hassan, Mujāhid, and Qatādah said: Every term, action, morality, provision, and whatever happens in that year concludes on the Night of Decree of the month of Ramadan.

Abū ʻAbd al-Raḥmān al-Sulamī said: He manages the affairs of the year in Laylat al-Qadr.

Hilāl ibn Yasāf said: It was said: Wait for the divine decree during the month of Ramadan

ʻIkrimah said: It is the night of the middle of Sha'ban, in which the decree of the year is ordained, the living, the dead, provision, and the pilgrims will be recorded, so no one is added to them, nor one of them is decreased

This is proven by:

[2682] ʻAqīl related to me, Abū al-Faraj al-Qāḍī informed us, Muḥammad ibn Jarīr related to us, ʻUbayd ibn Ādam ibn Abī Iyās related to me, my father related to me, al-Layth related to me, on the authority of ʻAqīl ibn Khālid, on the authority of Ibn Shihāb, ʻUthmān ibn Muḥammad ibn al-Mughīrah ibn al-Akhnas reported the Messenger of Allah (P.B.U.H) said: "The lives will be decreed upon from Sha'bān to Sha'bān, to such an extent that the man will get married and give birth, while he was recorded among the dead." (1)

(1) **[2682] The assessment of the reliability of the chain of transmitters:**

- Its chain of transmitter is Mursal as it includes the compiler's sheikh, whom I did not find, and ʻUthmān Ṣadūq Yahim. Al-Albanī said: Al-Ḥāfiẓ Ibn Kathīr stated that is Munkar, and it will come in the authentication of Ḥadīth.

The authentication of Ḥadīth:

- It was recorded by aṭ-Ṭabarī in his ((Tafsīr)) 25/109, in a similar manner.
- Similarly, al-Bayhaqī narrated it in ((Shu`b Al-Imān)) 3/386 with No. (3839), from the way of al-Layth in it, in a similar manner. Also, As-Suyūṭī attributed it in ((Al-Durr)) 5/740 to Ibn Zanjawayh and Ad-Daylamī attributed to the Ḥadīth of Abū Hurayrah (may Allah be pleased with him). Moreover, Ibn Kathīr said in his ((Tafsīr)) 7/163: It is a Mursal Ḥadīth, and the like of it cannot oppose the texts. In addition, Al-Albanī said: Munkar. See: ((Silsilat al-Aḥādīth aḍ-Ḍa'īfah wal Mawḍu'āt)) (6670).

Qur'ān 44: 5: ﴿By a command from Us, for We have always sent ˹messengers﴾, meaning, everything is decreed is by Our command.

Al-Farrā' said: It came in accusative, meaning; everything will be decreed with our command and our knowledge.

Qur'ān 44: 6: ﴿As a mercy from Your Lord﴾, It was said: We have sent down a mercy from your Lord, We have sent him down for mercy according another view.

﴿He ˹alone˺ is truly the All-Hearing, All-Knowing﴾

Qur'ān 44: 7: ﴿The Lord of the heavens and the earth and everything in between, if only you had sure faith﴾, the reciters of Kūfah read it with Kasrah of Bā', referring His statement: ﴿From your Lord﴾, and the other reciters read it in nominative, conjugating it to His statement:

﴿And He is the All-Hearing, All-Knowing﴾, or it was in nominative by initiation.

﴿If only you had sure faith﴾, that Allah is ﴿the Lord of the heavens and the earth what is between them﴾, so you should make sure that Muḥammad (P.B.U.H) is His Messenger and the Holy Qur'ān is His revelation.

Qur'ān 44: 8: Allah (may He be glorified and exalted) said:

﴿There is no god ˹worthy of worship˺ except Him. He ˹alone˺ gives life and causes death. ˹He is˺ your Lord, and the Lord of your forefathers﴾

Qur'ān 44: 9-11: Allah Almighty said:

﴿In fact, they are in doubt, amusing themselves * Wait then ˹O Prophet˺ for the day ˹when˺ the sky will be veiled in haze, clearly visible

*overwhelming the people. ˹They will cry˺ "This is a painful torment﴾

The scholars differed over the Smoke: what is it and when it will be?

Al-A'mash reported from Muslim ibn Ṣubayḥ, that Masrūq said:

We were sitting in the company of 'Abdullah ibn Mas'ūd and he was lying on the bed that a person came and said: O Abd al-Raḥman, a story-teller at the gates of Kindah says that the verse:

{Wait then ˹O Prophet˺ for the day ˹when˺ the sky will be veiled in haze, clearly visible﴾, [44: 10], which deals with the "smoke", implies that which is about to come and it would hold the breath of the infidels and would inflict the believers with cold. Thereupon 'Abdullah got up and said in anger. O people fear Allah and say only that which one knows amongst you and do not say which he does not know and he should simply say: Allah has the best knowledge for He has the best knowledge amongst all of you, since Allah Almighty said to His Messenger (P.B.U.H):

﴿Say, ˹O Prophet, ˺ "I do not ask you for any reward for this ˹Quran˺, nor do I pretend to be someone I am not﴾ [38: 86]

Furthermore, when Allah's Messenger (P.B.U.H) saw people turning back (from religion) he said: "O Allah, afflict thern with seven famines as was done in the case of Yusuf," so they were afflicted with famine by which they were forced to eat everything until they were obliged to eat the hides and the dead bodies because of hunger, and every one of them looked towards the sky and he found a smoke. And Abū Sufyān came and he said: Muhammad, you have come to command us to obey Allah and cement the ties of blood- relation whereas your people are undone; supplicate Allah for them and they will obey you.

By then, they will say as Allah Almighty stated:

Qur'ān 44: 12

﴿Our Lord! Remove ˹this˺ torment from us, ˹and˺ we will certainly believe﴾, so he (P.B.U.H) invoked His Lord, then the torment was removed from them, accordingly Allah Almighty said:

﴿Indeed, We will remove ˹that˺ torment for a while and you ˹Meccans˺ will return ˹to disbelief﴾, meaning: You will return to disbelief.

﴿Then˺ on the Day We will deal ˹you˺ the fiercest blow, We will surely inflict punishment﴾, so they returned to disbelief and Allah took revenge on them on the day of Badr.

These five things have come to pass: the smoke, the (defeat of the) Romans, the (splitting of the) moon, the Batshah, and the torment." (1)

(1) The assessment of the reliability of the chain of transmitters::
- His men are trustworthy.

According to another view: It will be a smoke that will come before the coming of the Hour, so it will enter in the head of the disbelievers and the hypocrites, so it will be like the fried head. However, the believes will have of it like the common cold, and the whole earth will be like a house which fire was burnt in it. They continued: It did not come yet, and it will be coming, this is the view of ibn ʿAbbās, ibn ʿUmar (may Allah be pleased with them), al-Ḥasan and Zayd ibn ʿAlī, this affirmed by.

[2683] ʿAqīl informed me, al-Muʿāfá, Muḥammad ibn Jarīr related to us, ʿIṣām ibn Rawwād ibn al-Jarrāḥ related to me, my father related to us, Sufyān ibn Saʿīd related to us, Manṣūr ibn al-Muʿtamir related to us, on the authority of Ribʿī ibn Ḥirāsh, said: I heard Ḥudhayfah ibn al-Yamān (may Allah be pleased with him) reporting the Messenger of Allah (P.B.U.H) as saying:

The authentication of Ḥadīth:

- It was recorded by Imām Al-Bukhārī in several places, including the lengthy and the short, and they are as follows:
- The Book of Rain, Chapter: The supplication of the Prophet (P.B.U.H): ((Make it for them years like the years of Joseph)), 1/715 No. (1007), and Chapter: If the polytheists seek intercession from the Muslims during drought, 1/722 No. (1020).
- And in the Book of Interpretation, Chapter: {And the lady, in whose house he lived, tried to seduce him...} [Qur'ān 12:73], 2/2022 No. (4693), and Chapter: {….But so the torment is bound to come} [Qur'ān: 25: 17], 2/2080 No. (4767), and Chapter: Surat Al-Rūm, 2/2087 No. (4774), and in the section: {….nor do I pretend to be someone I am not} [Qur'ān 38:86], 2/2103 No. (4809), and in the section: {Wait then ˹O Prophet˺ for the day ˹when˺ the sky will be veiled in haze, clearly visible} [Qur'ān: 44: 10], 2/2113 No. (4820), and in the section: {overwhelming the people. ˹They will cry,˺ "This is a painful torment} [Qur'ān: 44: 11], 2 2/2113 No. (4821), Chapter: {Our Lord! Remove ˹this˺ torment from us, ˹and˺ we will certainly believe} [Qur'ān: 44: 12], 2/2114
- 2/2114 No. (4822), Chapter:
- {How can they be reminded when messenger has already come to them, making things clear} [Qur'ān: 44: 13], 2/2114 No. (4823), and Chapter: {then they turned away from him, saying, "A madman, taught by others!"?} [Qur'ān: 44: 14]
- 2/2114 No. (4824), and chapter: {Then˺ on the Day We will deal ˹you˺ the fiercest blow, We will surely inflict punishment} [Qur'ān: 44:16] 2/2114 No. (4825), and it was recorded by Muslim in the book Description of Resurrection, Heaven and Hell, Chapter: Smoke 17/140-141- 142-143 All of them narrated it from the path of Muslim ibn Ṣubayh, in a similar manner.

The first sign to come is the Smoke and the descent of Jesus, son of Marry, and fire that will emerge from the plain of Aden Abyan and will drive the people to the place of Gathering, stopping with them when they stop at night and when they stop to rest at midday." Then Ḥudhayfah (may Allah be pleased with him) said: "O Messenger of Allah, What the Smoke s? Whereupon, the Messenger of Allah (P.B.U.H) recited this verse:

﴿Wait then ˹O Prophet˺ for the day ˹when˺ the sky will be veiled in haze, clearly visible﴾ [44: 10], then he continued: **"It will fill between the east and the west and will stay for forty days, as for the believer, he will catch of it the like of the common cold, as for the disbeliever, he will be like the drunk, it will come out of his nostrils, his ears and his back."** (1)

[2684] on the authority of ibn Jarīr, Yaʿqūb related to us, ibn ʿĀliyah related to us, on the authority Ibn Jurayj, that ʿAbdullah ibn Abī Malīkah, said: I passed by Ibn ʿAbbās (may Allah be pleased with both of them) one day in the evening, so he said: I have not slept this day until morning." I said: "Why?" they said: He said: They said: The star with the tail rose, so I was

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(1) **[2683] The assessment of the reliability of the chain of transmitters:**

- Its chain of transmitters is extremely weak. Rawād ibn Al-Jarrah, he got confused at the end of his life so he became Matrūk, and his Ḥadīth on the authority of Ath-Thawrī is very weak. And I did not find the compiler's.
- Aṭ-Ṭabarī, may Allah have mercy on him, graded it weak after what he mentioned him, saying: I did not bear witness to its authenticity, because Muḥammad ibn Khalaf Al-Asqalānī narrated to me that he asked Rawād about this Ḥadīth, did he hear it from Sufyān? And he said to him: No. I said to him: So you read it to him? He said: No. So I said to him, "Recite it to him while you are present, so he acknowledged it?" He said: No. I said to him: Where did you get it from? He said: A people brought it to me, and they presented it to me, and said to me: Hear it from us, so they read it to me, then they went and narrated it on my behalf. Ibn Kathīr said: Aṭ-Ṭabarī excelled in this Ḥadīth here, as it is fabricated with this chain of transmitters ((Tafsīr Ibn Kathīr)) 7/165.

The authentication of Ḥadīth:

- It was recorded by aṭ-Ṭabarī in his ((Tafsīr)) 25/113 and he mentioned in its beginning: the first verses of the Antichrist, and the revelation of the Qur'ān.

afraid that smoke had fallen, so I did not sleep until the morning." (1)

﴿Our Lord! Remove ˹this˺ torment from us, ˹and˺ we will certainly believe."﴾

Qur'ān 44: 13: Allah (the Exalted and Glorified) said:

﴿How can they be reminded when a messenger has already come to them, making things clear﴾,

Meaning: What further admonition do they need when torment will befall them and affliction will be sent upon them.

﴿Reminded when a messenger has already come to them, making things clear﴾, referring to Muḥammad (P.B.U.H).

Qur'ān 44: 14: ﴿Then they turned away from him, saying, "A madman, taught by others!"?﴾, meaning: He is one taught by a human being, a madman.

Qur'ān 44: 15: ﴿Indeed, We will remove ˹that˺ torment for a while, and you ˹Meccans˺ will return ˹to disbelief﴾, you will return to your disbelief, or to Allah's punishment as Qatādah said.

Qur'ān 44: 16: Allah (may He be glorified and exalted) said:

﴿Then˺ on the Day We will deal ˹you˺ the fiercest blow}, that is, on the battle of Badr,

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(1) **[2684] The assessment of the reliability of the chain of transmitters:**
- His men are trustworthy, except for the compiler's sheikh, I did not find him.

The authentication of Ḥadīth:
- It was recorded by ʿAbd Al-Razzāq in his ((Tafsīr)) 2/206, from the way of Ibn Jurayj, with it, in a similar manner. Similarly, aṭ-Ṭabarī narrated it in his ((Tafsīr)) 25/113, and Al-Ḥākim in ((Al-Mustadrak)) 4/506 with it, in a similar manner, he said: This Ḥadīth is Ṣaḥīḥ according to the condition of the two sheikhs, and they did not report it, except that it is contrary to ʿAbdullah ibn Mas'ūd, and that the sign of the Antichrist has passed.
- In addition, Adh-Dhahabī commented on it in at-Talkhīṣ as saying: It is Ṣaḥīḥ on the conditions of the two sheikhs.
- It was recorded by Ibn Abī Ḥātim, as in ((Tafsīr Ibn Kathīr)) 7/166 from the way of Ibn Abī Malīka, in a similar manner. Ibn Kathīr said after him: This is an authentic chain of transmitters.
- as-Suyūṭī attributed it in ((Al-Durr)) 5/744 also to ʿAbd ibn Ḥamīd and Ibn Al-Mundhir.

﴿We will surely inflict punishment﴾, the view held by the majority of scholars.

Al-Ḥasan said: It implies the Day of Judgment.

‘Ikrimah reported ibn ‘Abbās (may Allah be pleased with both of them) as saying: ibn Mas’ūd (may Allah be pleased with him) said: al-Baṭash al-Kubrā is referred to the day of Bader, and I say that it refers to the Day of Judgment.

Qur’ān 44: 17: ﴿Indeed, before them We tested Pharaoh’s people: a noble messenger came to them﴾, refers to Moses ibn Amram, and it has been said: He is noble and honored in his people.

Qur’ān 44: 18: ﴿proclaiming,ˀ “Hand over the servants of Allah to me﴾, referring to the Children of Israel, and do not punish them

﴿I am truly a trustworthy messenger to you﴾ means, ‘what I convey to you is trustworthy.

Qur’ān 44: 19: ﴿And do not be arrogant with Allah﴾, means, ‘and do not be too arrogant to follow His signs. Accept His proof and believe in His evidence.’

﴿I have certainly come to you with a compelling proof﴾, meaning, with clear and obvious proof. This refers to the clear signs and definitive evidence with which Allah sent him. However, they threatened him to kill him, accordingly he said:

Qur’ān 44: 20: ﴿And indeed, I seek refuge with my Lord and your Lord so you do not stone me ˹to death﴾, meaning to kill me.

Qatādah said: It means: I seek refuge with my Lord so that you do not pelt me with stones.

Ibn ’Abbās (may Allah be pleased with both of them)said:

It means: I seek refuge with my Lord from abusing me, claiming that I am a sorcerer.

Qur’ān 44: 21: ﴿But˺ if you do not believe me, then let me be﴾, means, ‘then let us leave one another alone without abusing me by tongue nor stoned by hands.

Qur'ān 44: 22: ﴿Ultimately, he cried out to his Lord, "These are a wicked people!"﴾

Moses prayed his Lord that those people are polytheists, so Allah Almighty said to him:

Qur'ān 44: 23: ﴿Allah responded,' "Leave with My servants﴾, referring to the Children of Israel,

﴿At night, for you will surely be pursued﴾,

Meaning, Pharaoh and his people will chase you.

Qur'ān 44: 24: ﴿And leave the sea parted, for they are certainly an army bound to drown."﴾

It means: leave it as it is and keep moving.

{Rahwā}, means: leave the sea motionless as it was when you passed it. ﴿For they are certainly an army bound to drown﴾.

The commentators differed over the meaning of 'Rahw'

Al-Walibī reported Ibn Abbas (may Allah be pleased with both of them) as saying: It means: motionless.

Al-'Awfī: It means to leave it as a dry path.

Ka'b said: It means a way.

Al-Rabī 'stated: It means easy.

Aḍ-Ḍaḥāk said:

And Ikrimah said: It will be a dry path.

As to ibn Zayd, he said: It means: barren

Qatādah said: It means a dry path.

The term 'Rahw' literally refers to stillness, as the poet said:

It is as if the people of Ḥijr are watching when

they see me coming out as a singing bird

A bird they saw a bald eagle oozing blood with

and its mother went out to a feast

Qur'ān 44: 25-26: ﴿Imagine˹ how many gardens and springs the tyrants left behind﴾

Qur'ān 44: 26: ﴿As well as ˹various˺ crops and splendid residences﴾, meaning: Fine dwellings and beautiful places. It was called 'honored' as it is the council of the kings.

According to Mujāhid and Sa'īd ibn Jubayr: It refers to the Pulpits.

Qur'ān 44: 27: ﴿And luxuries which they fully enjoyed﴾

means, a life which they were enjoying, where they could eat whatever they wanted and wear what they liked, with wealth and glory and power in the land.

Qur'ān 44: 28: {So it was. And We awarded it ˹all˺ to another people}, it refers to the Children of Israel. It similar to His statement, (Glory be to Him):

﴿And ˹so˺ We made the oppressed people successors of the eastern and western lands, which We had showered with blessings……..﴾ [7: 137]

Qur'ān 44: 29: Allah (may He be glorified) said:

﴿Neither heaven nor earth wept over them, nor was their fate delayed﴾, that is, if the believer dies, both the heavens and the earth weep over him for forty days.

According to 'Aṭā', it means: the redness of its parts.

As-Suddī said: When al-Ḥusayn ibn 'Alī ibn Abī Ṭālib (may Allah be pleased with both of them}, the heaven wept over him, and this signs of its weeping is its redness.

[2685] Abū Bakr al-Jawzqī informed me, Abū al-'Abbās al-Daghūlī informed us, Abū Bakr ibn Abī Khuthaymah informed us, Khālid ibn Khaddāsh related to us, Ḥammād ibn Zayd related to us, on the authority of Hishām, that Muḥammad Ibn Sīrīn said: We have been told that redness that accompanied with the twilight was not found except after al-Ḥusayn

(may Allah be pleased with him) was killed. (1)

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(1) **[2685] The assessment of the reliability of the chain of transmitters:**
- Its chain includes 'Khālid ibn Khaddāsh Ṣadūq yet made mistakes.

The authentication of Ḥadīth:
- It was recorded by Ibn 'Asākir in ((Tārīkh Dimashq)) 14/228 from the path of Ḥammād ibn Zayd, with it, in a similar manner, and Ismā'īl Ḥaqqī mentioned it in his ((Tafsīr)) 13/272.

[2686] Narrated Ibn Abī Khaythamah, Abū Salamah related to us, Ḥammād ibn Salamah related to us, Salīm al-Qāṣṣ related to us, saying: it rained blood on the day in which al-Ḥusayn (may Allah be pleased with him) was killed. (1)

[2687] Abū ʿAbd Allāh al-Fanjawī informed us, Abū ʿAlī almuqr' related to us, Abū Yaʿlā al-Mawṣilī related to us, Aḥmad ibn Isḥāq al-Baṣrī related to us, Makkī ibn Ibrāhīm related to us, Mūsá ibn ʿUbaydah al-Rabdhī related to us, Yazīd al-Riqāshī related to us, Anas ibn Mālik reported the Prophet (P.B.U.H) as saying:

"There is no believer except that he has two doors: A door through which his deeds ascend, and a door through which his sustenance descends. So when he dies they weep for him. That is the meaning of the saying of Allah, the Mighty and Sublime:

﴿Neither heaven nor earth wept over them, nor was their fate delayed﴾,

[44:29]", however, the people of Pharaoh left no trace of righteousness on the earth and they had no good deeds that ascended to Allah, so the heavens and the earth did not weep over them." (2)

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(1) **[2686] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters is weak. Sālim al-Qāṣ made mistakes. Imām Ibn Taymiyyah stated that these narrations are falsehood. See: ((Minhāj Al-Sunnah)) 4/560.

The authentication of Ḥadīth:
- It was recorded by Ibn Sa'd in ((at-Tabaqāt)) as in the complementary part 1/505 from the path of Ḥammād by it, and Al-Bukhārī mentioned it in ((At-Tārīkh Al-Kabīr)) 4/129, and Ibn Abī Ḥātim in ((Al-Jarḥ wat-Ta'dīl)) 4/216.

(2) **[2687] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters is weak. Mūsá ibn 'Ubayd and Al-Raqāshī are weak.

The authentication of Ḥadīth:
- At-Tirmidhī recorded it in his Sunan (3255) book: Interpretation of the Qur'ān on the authority of the Messenger of Allah (P.B.U.H), in the chapter: And from Surat Al-Dukhān, by way of Mūsá ibn 'Ubayd, with it, in a similar manner and he said: This is a Gharīb Ḥadīth that we do not know it Marfū' except from this way. Furthermore, Mūsá ibn 'Ubaydah and Yazīd ibn Abān Al-Raqāshī both are weak.
- Similarly, Abū Ya'lá narrated it in his ((Musnad)) 7/160 with No. (4133) and from his path it was recorded by the compiler, so did Abū Nuʿaym in ((Ḥilyat al-Awliyā')) 3/53 from the way of Mūsá ibn 'Ubayd, with it, in a similar manner. Also, Al-Baghawī narrated it in his ((Tafsīr)) 7/ 232 and from his route, the compiler reported it. Besides, Al-Albānī graded it weak in ((Aḍ-Ḍa'īfah)) (4491).

[2688] ʿAqīl ibn Muḥammad informed me that al-Muʿāfá ibn Zakarīyā informed him, on the authority of Muḥammad ibn Jarīr, Yaḥyā ibn Ṭalḥah related to us, ʿĪsá ibn Yūnus related to us, on the authority of Ṣafwān ibn ʿAmr, Shurayḥ ibn ʿUbayd al-Ḥaḍramī reported the Messenger of Allah (P.B.U.H) as saying:

"Islam initiated as something strange, and it would revert to its (old position) of being strange. Behold! The believer will never feel strange. No believer dies in a place and he does find anyone who weep over him, except the heaven and the earth will cry over him."

Thereupon, the Messenger of Allah (P.B.U.H) recited:

﴿Neither heaven nor earth wept over them﴾. Then he said: "They will not weep over the disbeliever." (1)

﴿….Nor was their fate delayed﴾.

Qur'ān 44: 30: Allah Almighty said:

﴿And We certainly delivered the Children of Israel from the humiliating torment﴾

Here Allah reminds the Children of Israel of how He saved them from killing their children and keeping their women alive.

Qur'ān 44: 31: ﴿Of Pharaoh. He was truly a tyrant, a transgressor﴾.

Qur'ān 44: 32: ﴿And indeed, We chose the Israelites﴾, referring to Moses and the Children of Israel, ﴿knowingly above the others﴾,

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(1) **[2688] The assessment of the reliability of the chain of transmitters:**

- Its chain of transmitters is weak because Shurayḥ narrates Mursal reports, and it also includes the compiler's sheikh, which I did not find, and Yaḥyá ibn Ṭalḥah, who is Layyin in Ḥadīth.

The authentication of Ḥadīth:

- It was recorded by Aṭ-Ṭabarī in his ((Tafsīr)) 25/125, and Al-Bayhaqī in ((Shu`b Al-Imān)) 7/172 with No. (9888) from the way of Ṣafwān, with it, in a similar manner, and he said thus, I found it Mursal.
- As-Suyūṭī attributed it in ((Ad-Durr)) 5/748 For ibn Abī ad-Dunyá. And his saying (P.B.U.H): ((Islam began as strange, and will return to being strange)) Narrated by Muslim in the book: Faith, Chapter: Explanation that Islam began as strange and will return to being strange No. (147)

They were chosen above the other people of their own time.

Qur'ān 44: 33: ﴿And We showed them signs in which there was a clear test﴾,

Qatādah said: Allah showered them with His clear signs such as when He split the sea for them; and He shaded them with clouds; and He sent down upon them manna and quail.

According to ibn Zayd: Allah tested them with prosperity and hardship, then he recited: ﴿And We test you ˹O humanity˺ with good and evil as a trial﴾ [21: 35]

Qur'ān 44: 34-35: ﴿Indeed, these ˹Meccans˺ say﴾, refers to the Meccan Idolaters,

﴿There is nothing beyond our first death, and we will never be resurrected﴾, they denied resurrection after this life.

Qur'ān 44: 36: ﴿Bring ˹back˺ our forefathers﴾, who died,

﴿If what you say is true﴾ if you are truthful that we will be brought back to life after death.

Qur'an 44: 36: ﴿Are they superior to the people of Tubba'﴾, he was Tubba' al-Himyari, and he used to march with armies until he bewildered al-Hīrah and the people of Samarqand. When he would write a paper, he would say: In the Name of the one who ruled land, sea, light and wind.

We have been told that Ka'b would say: Allah denounced his people, but he did not vilify him.

Furthermore, ʿĀ'ishah, may Allah be pleased with her, used to say: Do not revile Tabba', for he was a righteous man.

In addition, Sa'īd ibn Jubayr said: He was the one who covered the Holy House with a fine cloth.

[2689] Abū ʿAbdullah ibn Fanjawayh al-Daynawayrī informed us, Abū Bakr ibn Mālik al-Qaṭīʿī related to us, ʿAbdullah ibn Aḥmad ibn Ḥanbal related to us, my father related to us, Ḥasan ibn Mūsá related to us, Ibn Lahī'ah related to us, Abū Zurʿah ʿAmr ibn Jābir related to us, that Sahl ibn Saʿd said:

I heard the Messenger of Allah (P.B.U.H) saying: "Do not revile Tubba' for he converted to Islam." (1)

[2690] Ibn Fanjawayh informed us, Ibn Shanabah related to us, Muḥammad ibn ʿAlī ibn Sālim al-Hamadānī related to us, Abū al-Azhar Aḥmad ibn al-Azhar al-Nīsābūrī related to us, ʿAbd al-Razzāq related to us,

(1) **[2689] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters is weak as it has ibn Lahī'ah, his sheikh, and ʿAmr ibn Jābir.
- **The authentication of Ḥadīth:**
- It was recorded by Imām Aḥmad in his ((Musnad)) (p. 1683) with No. (23268 (22880)) from the path of Ḥasan ibn Mūsá, with it, in a similar manner.
- And Abū Bakr Al-Ruwaynī in his ((Musnad)) 2/232 with No. (1113) from the way of Ibn Lahī'ah, with it, in a similar manner.
- Similarly, Ibn Abī Ḥātim recorded it as in ((Tafsīr Ibn Kathīr)) 7/172 from the way of Ibn Lahī'ah, with it, in a similar manner.
- In addition, Aṭ-Ṭabarānī in ((Al-Mu'jam Al-Kabīr)) 6/203 with No. (6013) from Ibn Lahī'ah, with it, in a similar manner, and he narrated it in ((Al-Mu'jam Al-Awsaṭ)) 3/323 with No. (3290) from Ibn Lahī'ah, with it, in a similar manner.
- Also, Al-Baghawī narrated it in ((Ma'ālim At-Tanzīl)) by Al-Baghawī 7/23 from the route of the compiler.
- Similarly, Ibn ʿĀsākir narrated it in ((Tārīkh Dimashq)) 11/6 from the way of ʿAbdullah ibn Aḥmad, with it, in.
- As-Suyūṭī attributed it in ((Al-Durr)) 5/750 to Ibn Abī Ḥātim and Ibn Mardawayh.
- Ibn Ḥajar said in ((Al-Kāf Ash-Shāf)) (p. 148): It includes Ibn Lahī'ah on the authority of ʿAmr ibn Jābir and they are weak. It also contains ʿAmr ibn Jābir, who is a liar, and he has a witness from the Ḥadīth of Ibn ʿAbbās. Aṭ-Ṭabarānī recorded it in ((Al-Mu'jam Al-Kabīr)) 11/296 No. (11790), and ((Al-Awsaṭ)) 2/112 No. (1419), and Al-Khatīb in ((Tārīkh Ba)) 3/205 (T. 1250), and Ibn ʿAsākir in his ((Tārīkh)) 11/6 - except that in its chain of transmitters is Aḥmad ibn Muḥammad ibn ʿAbdullah Ibn Abī B, Abū Ḥātim said that the Ḥadīth is weak. See: ((Al-Jarḥ wat-Ta'dīl)) 2/71/ (T. 129).
- The Ḥadīth was hasan in ((Itḥaf al-Khayrah)) 5/132, and the investigator ((Al-Musnad)) said: It is good for others, and Al-Albanī in ((Al-Silsilah Al-Sahihah)) 5/252, which appears to be good for evidence, including: The saying of ʿĀ'ishah, may Allah be pleased with her Which passed with us, and the Ḥadīth of Wahb ibn Munabbih, which Ibn ʿAsākir recorded in his ((Tārīkh)) 11/6 with the wording: (The Messenger of Allah (P.B.U.H), forbade people from cursing As'ad, who is Tubba'. We said: O Abū ʿAbdullah, and what was As'ad? He said: He was on the religion of Abraham, peace be upon him, and Abraham used to pray every day a prayer, and it was not a law) Al-Albanī said: It is a good Mursal witness. See: ((Al-Silsilah aṣ-Ṣāḥīḥah)) 5/549 No. (2423).

Ma'mar informed us, on the authority of Ibn Abī Dhi'b, on the authority of al-Maqbarī, Abū Hurayrah reported the Messenger of Allah (P.B.U.H) as saying: "I do not know whether Tubba' was a Prophet or not." (1)

﴿Those before them? We destroyed them ˹all˺, ˹for˺ they were truly wicked﴾, from the passing and disbelieving nations.

Qur'ān 44: 38: 39: ﴿We did not create the heavens and the earth and everything in between for sport * We only created them for a purpose, but most of these ˹pagans˺ do not know﴾.

Qur'ān 44: 40: 41: Allah Almighty said:

﴿Surely the Day of ˹Final˺ Decision is the time appointed for all* the Day no kith or kin will be of benefit to another whatsoever﴾.

On that Day, the near relatives cannot avail each other.

﴿Nor will they be helped﴾

Qur'ān 44: 42: ﴿Except those shown mercy by Allah﴾

The grammarians differed over the declination of {Min}:

Some of them said: It is in nominative as appositive of the implied nouns in {Yunṣarūn}, and it may be used as subject whose predicate is implied, namely: except for those whom Allah have mercy.

(So he will neither avail him nor interceded on his behalf)

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(1) **[2690] The assessment of the reliability of the chain of transmitters:**

- Ibn Shanabah, and Muḥammad ibn 'Alī, No Jarḥ or Ta'dīl was raised about both of them.

The authentication of Ḥadīth:

- It was recorded by Ibn Abī Ḥātim in his ((Tafsīr)) 10/3289 No. (18556) via Ma'mar, with it.
- Al-Ḥākim recorded it in ((Al-Mustadrak)) 1/92 under No. (104/104) The Book of Faith, from the way of 'Abd Al-Razzāq, with it, with a lengthy narration. He said: This Ḥadīth is Ṣaḥīḥ according to the condition of the two sheikhs, and I do not know a defect in it, yet they did not report it. In addition, Adh-Dhahabī agreed with him in at-Talkhīṣ.
- Similarity, Al-Baghawī narrated it in ((Ma'ālim At-Tanzīl)) by Al-Baghawī 7/235 from the route of the compiler.

And you can make it in accusative by exception and interruption from the beginning of the speech, you mean: O Allah, except for whom Allah have mercy).

﴿He is truly the Almighty, Most Merciful﴾.

Qur'ān 44: 43-44: Allah (may He be glorified and exalted) said:

﴿Surely ˹the fruit of˺ the tree of Zaqqûm* will be the food of the evildoer﴾, the wicked, refers to Abū Jahl ibn Hishām.

[2691] ʿAqīl ibn Muḥammad related to us, al-Muʿāfá ibn Zakarīyā informed us, Muḥammad ibn Jarīr related to us, Abū al-Sā'ib related to us, Abū Mu'awiyah related to us, on the authority of Al'ʿmash, on the authority of Ibrāhīm, that Hammām ibn al-Ḥārith said: Abū ad-Dardā' (may Allah be pleased with him) would recited to someone:

{Surely ˹the fruit of˺ the tree of Zaqqûm*will be the food of the evildoer}, so the man kept repeating: The food of the orphan. When Abū ad-Dardā' (may Allah be pleased with him), found him did not understand, so he said: "Surely the fruit of the food of the wrongdoer." (1)

Qur'ān 44: 45: ﴿Like molten metal, it will boil in the bellies﴾, ibn Kathīr, Ḥafṣ and Rūways recited it with Yā', referring the verb to 'Al-Muhl'(molten metal).

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(1) **[2691] The assessment of the reliability of the chain of transmitters:**
- His men are trustworthy, except for the compiler's sheikh, I did not find him.

The authentication of Ḥadīth:
- It was recorded by aṭ-Ṭabarī in his ((Tafsīr)) 25/131 and from his path the compiler reported it.
- And Al-Ḥākim recorded it in ((al-Mustadrak)) 2/489 from the way of al-A'mash with it, in a similar manner. He said: This Ḥadīth is Ṣaḥīḥ according to the condition of the two sheikhs, and they did not report it, and Adh-Dhahabī agreed with him.
- Likewise, As-Suyūṭī attributed it in ((Al-Durr)) 5/752 also to Sa'īd ibn Manṣūr, 'Abd ibn Ḥumayd and Ibn Al-Mundhir.
- And this reading is based on interpretation. Ibn 'Aṭiyyah mentioned that in ((Al-Muḥarrar Al-Wajīz)) 13/284. Al-Qurṭubī said: There is no argument in this for the ignorant people of deviance that it is permissible to replace one letter of the Qur'ān with another, because that was only from the servant of Allah to bring the learner closer. And as a prelude to returning to what is right and using the truth and speaking in the letter on the revelation of Allah Almighty and the story of the Messenger of Allah (P.B.U.H) ((Al-Jāmi' li Aḥkām Al-Qur'ān)) by Al-Qurṭubī. 16/149.

However, other reciters read it i with Tā', referring to the tree. {In the bellies}.

Qur'ān 44: 46-47: ﴿Like the boiling of hot water.* ˹It will be said,˺ "Seize them﴾, refers to the evildoer,

﴿And drag them into the depths of the Hellfire﴾, meaning: Seize him, push him and drive him to the Fire. It is said: 'Atalahu, Ya'tilahu, 'Atlan, if someone is driven fiercely.

Al-Farazdaq composed:

The noble men will never make you belong to you

Until you give them a great gift.

The term 'Atal' has two dialects, with Kasrah of Tā', that is, the recitation of Abū Ja'far, Abū 'Amr and the people of Kūfah, and other reciters read it with Ḍammah of Tā'.

﴿Into the depth of the Fire﴾

Qur'ān 44: 48: {Then pour over their heads the torment of boiling water}, that is, the water that Allah Almighty said concerning it:

﴿Water will be poured over their heads﴾ [22: 19], then it will be said to him:

{The wicked will be told,˺ "Taste this. You mighty, noble one!},

He will be told: Taste, you were noble among your people and you were mighty among them.

That is, Abū Jahl ibn Hishām said: There is no man between its two mountains a man more honorable and generous than me, then the Keepers of Fire will say to him by way of rebuke and ridicule, not by way of reality.

The majority of reciters read it with Alif by initiation, while al-Kisā'ī recited it in accusative, namely, as you are.

Qur'ān 44: 50: ﴿This is truly what you ˹all˺ used to doubt﴾, that is what you were doubtful of it and you did not believe, so you meet it and taste it.

Qur'ān 44: 55: Allah Almighty said; {indeed, the righteous will be in a secure place}, the reciters of Medina and Syria recited it with Ḍammah of

Mīm, derived from Muqām as infinitive, i.e. in a residence, while others recited with Fatḥah, i.e. in an honorable place.

Qur'ān 44: 52: 53: ﴿Amid Gardens and springs *dressed in fine silk and rich brocade, facing one another﴾, means, silk which is woven with shiny threads, like a splendid garment which is worn over regular clothes.

﴿Facing each other﴾.

Qur'ān 44: 54: ﴿So it will be. And We will pair them to maidens with gorgeous eyes﴾

This will be a gift in addition to the beautiful wives given to them.

That is: Just as We honored them with paradise, springs, and clothing, so We will like them by ﴿And We will pair them to maidens with gorgeous﴾

It refers to the "eye" of the pure white women, Mujāhid said: One is perplexed about them due to their whiteness and the purity of their color, their legs are visible from behind their clothes, and the beholder sees his face in the liver of one of them, like a mirror from the delicacy of the skin and the purity of the color.

This interpretation is proven by ibn Mas'ūd's mode of recitation:

(Ba'is 'Ayn), and they are white, and from him the white camels are called: '"Īs, and one is the camel of 'Īs, and the singular of it is A'yas camel, and 'Aysā' she-camel.

And it was said: al-Ḥūr refers to the intense whiteness of the eyes, the intense blackness. One of them is Ahwar.

Al-'Īn is the plural of Aynā', refers to the great eyes.

[2692] Abū 'Abd Allāh al-Ḥasan ibn Muḥammad ibn 'Abd Allāh al-Murattib informed us, Abū 'Alī al-Ḥasan ibn Ismā'īl ibn Khalaf al-Khayyāṭ related to us, Abū Bakr Muḥammad ibn al-Ḥasan ibn al-Faraj related to us, Muḥammad ibn 'Ubayd ibn 'Abd al-Malik related to us, Muḥammad ibn Ya'lā Abū 'Alī al-Kūfī related to us, 'Umar ibn Ṣubḥ related to us, on the authority of Muqātil ibn Ḥayyān, on the authority of al-A'raj, Abū Hurayrah (may Allah be pleased with him) reported The Messenger of Allah (P.B.U.H) as saying:

"The dowries of the Houris is a handful of dates and a leaf of bread." (1)

[2693] al-Ḥusayn ibn Muḥammad informed me, Muḥammad ibn ʿUmar ibn Isḥāq ibn Ḥabash related to us, ʿAbdullah ibn Sulaymān ibn al-Ashʿath , Ayyūb ibn ʿAlī al-Ṣṣabbāḥī related to us, Ziyād ibn Sayyār a freed slave of mine related to us, on the authority of Abū

ʿAzzah bint Qarṣafah, her father reported the Messenger of Allah (P.B.U.H) as saying: "The dowry of the Houris is to clean the mosques from the rubbish." (2)

Qur'ān 44: 55: Allah (may He be glorified) said:

﴿There they will call for every fruit in serenity﴾, they will get every fruit they craved for, ﴿in serenity﴾,

they will have the security of knowing that this supply will never come to an end or be withheld; these fruits will be brought to them whenever they want.

Qur'ān 44: 56: ﴿There they will never taste death, beyond the first death ﴾, meaning: they will die therein except the first die, and ʿBa'da was replaced by ʿillā, as in Allah's statement, Glory be to Him:

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(1) **[2692] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters is very weak, for the sake of Muḥammad ibn Ya'lá and ʿUmar ibn Ṣubḥ, and the Ḥadīth is Mawḍū'.

The authentication of Ḥadīth:
- Al-Bazzār recorded it in his ((Musnad)) 2/469 No. (8858) via Muḥammad ibn Ya'lá, with it, in a similar manner.
- Similarly, Ibn ʿUday narrated it in ((al-Kāmil)) 5/1684 from the way of Muḥammad ibn Ya'lá, with it, in a similar manner.
- It was also narrated from the route of Ibn ʿUday Ibn Al-Jawzī in ((Mawḍu'āt)) 3/253, in a similar manner.

(2) **[2693] The assessment of the reliability of the chain of transmitters:**
- Its chain includes whom I did not find. And Ziyad's hadiths are straight if the one below him is trustworthy, and Ayyūb is not like that, and ʿAzzah I only came across on Ibn Ḥibbān's authentication of it.

The authentication of Ḥadīth:
- It was recorded by Abū Nuʿaym in ((Ma'rifat aṣ-Ṣaḥābah)) 6/2994 No. (6961) from the way of Ayyūb ibn ʿAlī, with it, in a similar manner.
- In addition, Aṭ-Ṭabarānī narrated it in ((Al-Mu'jam Al-Kabīr)) 3/19 No. (2521) from the way of Ayyūb Ibn ʿAlī, with it, with a lengthy version.
- Al-Haythamī said in ((Majma` Al-Zawā'id)) 2/17: Its chain of transmitters is Majhūl, and Al-Albanī graded it weak in ((As-Silsilah Al-Ḍa'īfah')) 4/170 No. (1675)

﴿Do not marry former wives of your fathers—except what was done previously﴾, [4: 22],

Meaning: After your forefathers had done it and other than it, such as when you say: I did not taste food other than what I ate it yesterday.

﴿And He will protect them from the punishment of the Hellfire﴾.

Qur'ān 44: 57-58: ﴿As ˹an act of˺ grace from your Lord. That is ˹truly˺ the ultimate triumph﴾

﴿Indeed, We have made this ˹Quran˺ easy in your own language ˹O Prophet˺ so perhaps﴾, means,

'We have made this Qur'an, which We have sent down, easy, plain and clear, in your language which is the most eloquent and clear.

The possessive pronoun refers to what was implied.

﴿So perhaps they will be mindful﴾.

Qur'ān 44: 59: ﴿Wait then !﴾, so wait for help and victory from your Lord.

﴿They too are certainly waiting﴾, they wait for defeating according to their false claim.